

THE ORIENTATION OF NEW LIFE BAPTIST CHURCH MEMBERS  
TO THE MINISTRY, MANIFESTATION AND  
METHOD OF THE HOLY SPIRIT

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## **ABSTRACT**

### **THE ORIENTATION OF NEW LIFE BAPTIST CHURCH MEMBERS TO THE MINISTRY, MANIFESTATION AND METHOD OF THE HOLY SPIRIT**

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The context is New Life Baptist Church in Concord, North Carolina. This project focused on identifying strategies to promote greater engagement and involvement of congregants. The problem was determining the effects spiritual growth with local members through the tool of teaching Bible study. The hypothesis is if the new members are oriented to the aspect of the Holy Spirit then they will be better equipped to witness and evangelize. Due to a lack of knowledge, qualitative method was more interested in actual data verses numbers. The instruments used were Bible study and pre and post-tests. Covenant community was successfully created.



## **ACKNOWLEDGEMENTS**

I would like to thank Almighty God for helping me to write this project, which is designed to empower spirit filled leaders and believers in the Christian faith. Thanks to my wife, Marilyn, for her faithfulness, love and dedication. I am grateful to my three children: Kindell, Marki, Grenard, who exemplify Men of Honor. I am grateful to those who assisted me through the process: Pastor, Dr. Tommy Steele; Mentor Rev. Dr. Reginald Dawkins and Rev. Dr. Lori D. Spears, editor.



## **DEDICATION**

I would love to dedicate this project to my sainted grandparents, Rev. W. A. Hill, Emma Murphy Hill, my mother Ella Henderson Payton, and Bishop Alfred G. Dunston, Jr.

## **INTRODUCTION**

This project will take a look at spirit-filled leadership empowered by the Holy Spirit to help other members to become effective witnesses for the Kingdom of God. Equipping leaders is one of the major challenges that many churches face today. When there is effective leadership in a church, it will produce a greater harvest for the Kingdom of God.

Laying the foundation work for the project unveiled several facts while taking in consideration that creation of Christians from church members, by making their lives count, tell and make a difference for Jesus. Win the world through witnessing from the vantage point of the lifestyle of the witness; overcome the curse of powerless Christians through the source of power, the Holy Spirit.

This project needed a strong foundation to find a working solution in addressing the issues of who the Holy Spirit is due to the lack of knowledge and understanding of the Holy Spirit. Often, new members are powerless when it comes to witnessing and evangelizing in ministry. The foundational work and research that has been completed consist of biblical, historical, theological, and theoretical. These foundations pave the way for this project to become helpful within the New Life Baptist church's denomination and any church that is feeling the ineffective power to witnessing and evangelizing.

Chapter one is designed to provide insight of the author's experience as it relates to his ministry focus and contextual analysis. The chapter will capture the synergistic energy between the context and ministry focus that helps the reader gain insight of the trajected path designed by the Holy Spirit.

Chapter Two is the biblical foundation which gives the project a scriptural foundation that will ensure that this project is biblically sound from the Old and New Testament. Genesis 11: 1-9 and the whole earth was of one language, and they have all one language; and this is only the beginning of what they will do; nothing that they propose to do will now be impossible for them. "Come, let us go down, and confuse their language there, so that they will not understand one another's speech. So the Lord scattered them abroad from there over the face of all the earth and they left off building the city. Therefore, it was called Babel, because there the Lord confused the language of all the earth; and from there the Lord scattered them abroad over the face of all the earth." The Tower of Babel story is often read as one of sin and punishment because they met on one accord in error. Acts the second chapter gives a good foundation from the New Testament because it portrays a concept of how God really wanted the manifestation of the Holy Spirit to indwell his Christian believers with Him being the center of all power for them to go out into the world and make disciple teaching them to observe all things whatsoever He has commanded us. Baptizing them in the name of the Father and of the Son, and the Holy Spirit. Therefore, having a strong biblical foundation for this project is a very important foundation to build upon.

The historical foundation, chapter three consist of the history of Itinerant Ministry, the history of Methodism and the history of John Wesley. It was the Holy Spirit

who was at work in the Old Testament. In the Book of Hebrews, we find the honor roll of men and women who were filled with the Holy Spirit. Abraham, Isaac, Jacob, Joseph, Moses, Joshua, Elijah, David, Asa, Jehoshaphat, Hezekiah, Josiah, and a host of others, who were leaders in their age, and accomplished great things in their generation; not by might, nor force of arms, nor physical or political influence, but by the Spirit of God.

This project must have a strong theological foundation. Theology is an attempt to understand God as He is revealed in the Bible. No theology will ever fully explain God and His ways because God is infinitely and eternally higher than humanity. Pastoral Theology (Chapter Four) is concerned both with theory and with the practices of Christian ministry, because right practice proceeds from right belief. Pastoral theology addresses the difficulties of individuals, families and larger societal issues that contribute to the Christian growth in faith and leads to salvation. Thus, pastoral theology is not easily defined, but rather described and thus allows for a fluid and open approach to a theology that has roots in the experiences continued within and outside of its distinct boundaries. When people are lacking from the knowledge of their fullest potential as effective witnesses, we as pastors are the one who they seek to empower them to be effective witnesses in the twenty-first century and today's challenges.

The processes of theoretical development (Chapter Five) are increasingly being influenced with research findings from other disciplines because of their proven success in such areas. Likewise, it is becoming increasingly clear that the church is lacking in its ability to initiate growth, it must do a better job in sustaining leadership. Since the focus of this project is drawing awareness to the lack of knowledge and congregational powerless issues primarily due to the current system, an overview of the theories that

have been used to directly or indirectly address this problem shows that the problems need to be better understood to help craft more practical solutions. The disciples were eagerly ready to go but Jesus reminded them to wait on the promise. It takes commitment to wait until you have been filled with the Holy Spirit in one's heart and mind. People experience defeat and unfulfillment through death, divorce, disaster, betrayal, and friends are separated, and security slips away as you find yourself isolated, helpless, and feeling alone. Theories say that when we cannot deal with these psychological issues then we must reach out to others. Those who are trained in these areas and are sensitive to what you are going through. Different trajectories of theories, behavioral theories and cognitive theories are analyzed from different perspectives to help close the door on understanding the Holy Spirit according to Richard Niebuhr and Max Weber issues. Many people pursue therapy to address issues resulting from experiences of power to be victorious. The purpose of the project of this project is to provide the congregation with the biblical understanding of how the Holy Spirit empowers the Christian believer to become effective witnesses in evangelizing making other disciples and how its application is to empower their lives to be equipped for leadership through the teaching and preaching of the gospel.

Chapter six focuses on the project that was designed to equip leaders which is one of the major challenges that many churches face. When there is effective leadership in a church, it will produce a greater harvest for the kingdom of God. This project has helped this writer and eight key leaders to develop intellectually and spiritually as leaders. The project introduced key leaders to new models of ministries that equipped them to empower others to lead in the church and the community at large. The project developed

and discovered new models that enlighten the leadership of the church even though it only lasted for six weeks. The aim of this writer was to empower key leaders to be able to equip other members to become effective witnesses' verses being powerless, defeated Christians. The power to witness effectively in these troubled times is the basis for this project in which the church is challenged to return to Pentecost. Returning to Pentecost provides the possession of the power to transform human nature; creation of Christians from church members by making their lives count for Jesus Christ; win the world through witnessing from the vantage point of the lifestyle; overcome the curse of powerless Christians through the source of all power, the Holy Spirit. Further, it will charge the church with courage and daring, dynamism and relevancy, leading the church and its believers into a genuine spiritual revival. The church must dare to build temples of love on the dunghills of hate; dare to build a new community of brotherhood upon the shifting sands of racism; must dare to build a new society of peace upon the waste lands of human strife, becoming liberators that bring liberation empowering leads to become effective witnesses in the twenty first century, and command their rightful place in a global community. This study has examined the various strengths, and weaknesses in the ministries in the New Life Baptist Church in the Bible Studies. This writer along with the pastor and members of eight leaders looked at and determined the effect that the Bible study of new members engagement will have on the nurturing and spiritual growth of the new members in the local church.

## **CHAPTER ONE**

### **MINISTRY FOCUS**

I was told by my mother that I was born on a stormy Thursday morning, on July 7, 1956 at 4:35 a.m. in Good Shepherd Hospital, New Bern, North Carolina. My mother would seldom tell me how this lady said how good I looked and that she wanted me as her child. My mother refused by telling her you cannot have my baby. I soon contracted a temperature that was a threat to my life and the doctors began to work on getting me stable. My mother prayed for me while the doctors were trying to find a way medically to bring down my temperature. My mother's prayers were answered and God Almighty healed my body. I believe that the Lord healed me and that he had a divine plan for my life from birth.

I have been in the Christian Ministry for thirty-nine years. I grew up in a Christian home, where I am the fifth of seven children. I was raised by my mother, who with the help of Almighty God blessed her to work two or three jobs, while my grandparents lived in the country; were she worked on their farm with her parents and siblings. My mother did domestic work, washing and cleaning for white people. Furthermore, she worked in a tobacco factory and tobacco field for a short period until she was able to draw Social Security. My grandfather was an African Methodist Episcopal Zion Church pastor for Sixty-one years, before he retired. He started out a Baptist minister but became an

A.M.E. Zion minister to make my grandmother and he be together in Zion and not apart from each other in Christian ministry.

I learned to appreciate the experience of hard work early on in my life, at nine years old helping my mother suck tobacco. My mother talked to me about the Lord early in my life, she taught me how to pray, and trust in the Lord. My father was a Baptist minister; I found out that when I was young, he would let me sit with him in the choir. But around six or seven years old, he got into some trouble and I didn't see him again until I was twenty-one years old. I was told later on in life that he had molested my sister and got life in prison. That really affected my life while in elementary, and junior elementary school because students would pick on me about my father's family having some mental challenges. I even regretted having his name being names after him and the blessed consolation was that my mother divorced and remarried again to Cleve Henderson. My mother had previously in the first marriage told my dad to go and change my name or that is what my name will be for life. He was hard headed and refused and so my name is Johnnie Payton Henderson. I am glad about it because my last name is well with me and I enjoy having the Henderson name because of my older sisters and brothers of whom I am proud of. I was raised by a God-fearing mother and sainted grandparents who put the fear of God in you. We were raised up in the church, and at nine years old, I gave my life to Christ, gave the preacher my hand and gave God my heart. I was baptized and joined the church. I have always loved Sunday school, and I believe that is where I got my start in training as a young Christian. From that genesis on my journey in life, I recall my matriculation in elementary school, kindergarten, and junior high in the 9<sup>th</sup> grade.



I want to begin this synergy paper by saying that I am a second-generation Methodist pastor, but a fourth generation pastor/preacher out of the Baptist tradition. I started my journey in the Star of Zion Missionary Baptist Church in New Bern, North Carolina. My father was Baptist, singing in the choir on Sunday morning, and I would be crying for attention to be with him. He would bring in the choir with him as the choir would sing till the heavens came down. As far as I can remember we went to church with him at the John Baptist Missionary Church in my younger days, but my mother and he separated and soon divorce because of some family issue that I learned about at an older age. It was a family conflict that causes us to disassociate ourselves with him because he allegedly molested my sister and was trialed and sent to prison for life. I never saw him again until I was grown. I remember my mother having to move into the Craven Terrace Projects at building V-179. There we lived until I graduated from New Bern High School and there were some powerful Missionary sisters that would come into the projects knocking on the doors, asking if we attended any church. They invited us to come and visit Star Zion Missionary Baptist Church several occasions and they were very intentional until my mother would allow my brothers and me to attend Sunday school, Vacation Bible School, and Youth Training. I belief it was one Sunday morning when the Reverend Bissell was and it seem like he was preaching to me, and I was nine years old. I remember the years of the Reverend Dr. William Alexander who was a brilliant pastor who was loved very much by the whole community and the church family. He stayed until he got the position at Shaw Divinity School in Raleigh, North Carolina and we were so sad to lose him because he had contributed so much in his leadership to the church and community. So, it was on the particular Sunday morning reflecting over the several years

at Star Zion Missionary Baptist Church on how good the Lord had been to our family and how the Spirit of the Lord moved in that church. The Missionaries had a mission and were on their mission for the kingdom of God in Christ Jesus. The spirit of the Lord moved upon my soul mighty fully that morning and I was compelled to go to the altar and gave the Pastor my hand and Jesus Christ my heart I was saved and soon Baptist in the Trent River in James City, North Carolina. I always remembered that my family was Christians and that we stay in the church a lot. I was doing a lot of giving the summation of the Sunday school lesson and the spirit would move upon me so mighty fully until the deacons and mothers of the church would say, "The young man is going to preach one of these days." So, every Sunday they would ask for someone to do the summation of the Sunday school lesson and nobody would volunteer but David Simmons, he was very smart in school and everything. But sometimes they wanted someone else to do it but it would be only us two. Truly enjoyed it but there was a young girl that was very jealous and she started hitting me for no reason. But I did not retaliate and I realized then that the Lord was using me and preparing me for the Christian ministry. So I was in Star Zion until I was sixteen years old and my mother, aunts, uncles, and my grandparents had joined the African Methodist Episcopal Zion Church.

This was something that drew me away from the Baptist church and they compelled me to come and sing in the choirs at Trinity Chapel A.M.E. Zion Church in New Bern, North Carolina on Broad Street were the Reverend M. D. Gholston was the pastor and Trinity was a thriving church with an explosive youth choir, number two choir and Senior choir. The church was on fire with the Holy Spirit, teaching, preaching and training was ever present in every capacity and level in that church. I was asked by the

deacons and mothers of the Baptist church if I was going to pursue the ministry to stay as a Baptist. But my family seemed to believe otherwise and felt that I should be with family. I had been in the A.M.E. Zion Church since junior high school at tender age of sixteen and the Lord called me to the ministry at Trinity Church. I served faithfully in the church for thirty-eight years and had been preaching for forty-one years.

I was a lifelong life-long Zionite Methodist however the last eight years became a little more and more disappointing for my ministry. Every pastoral appointment was getting to be a great disappointment and I felt that I was being looked over for a Presiding Elders position which would be a promotion in the ministry of the A. M. E. Zion Church. But every Annual Conference was a frustrating experience. My wife and children kept on questioning the credibility of the bishop and his judgment of the appointments and congregations he was sending to time after time. So I said I would stick it out and give it another chance but to my embarrassing surprise it kept getting worse. So I prayed about and with much prayer and contemplation we decided to not accept another pastoral appointment and asked for a transfer to another annual conference. With no satisfaction from the bishop and no compassion towards helping or having my best interest in mind I did not return for another annual conference. So I went and visited this Baptist church in Concord, North Carolina at the New Life Baptist Church. Nonetheless, in order to understand my context at the New Life Baptist church, I think it is important to provide a little history and heritage of New Life Baptist Church which draws its meaning, ministry, and witness.

### **The Community and Area**

The Church is located in the Greater Concord area off of Highway 73 towards Huntersville, North Carolina, with slightly over 54,839 residents (2016), as of the 2010 census, the city had a population of 79,066, with an estimated population in 2016 of over 89,891. In the Biscayne community with slightly over 3,300 residents, represents about 11% of the city's total population. It is 89% African American in the City where African Americans only account for a third of the total population, and is generally younger than the City. Households in the area are more than twice as likely to be headed by a female, 50% more likely to live in poverty, and have a median income that is \$8,000 less than the City. The demographic differences are only heightened when looking at the characteristics of surrounding residents, which highlights the even greater challenges facing these families in comparison to the larger spectrum considering, Charlotte, and Kannapolis/Concord as a whole. Median Household Income is \$29,026 in Cabarrus County. Household in the city of Concord, North Carolina with the population and incomes are 12,789-\$37,180, Cabarrus County 40,274-\$47,383. North Carolina 3,693,221 and \$46,450. The Church is serving in a community with these kinds of income levels: Less than \$10,000 23%, \$10,000-\$19,999 17%, \$20,000-\$29,999 15%, \$30,000-\$39,000 10%, \$40,000-\$49,000 10%, \$50,000-\$74,999 9%, \$75,000-\$99,999 7%, 100,000 or more 8. In the context where the church is located only 5,898 persons are employed. Out of the 5,898 persons who are employed that are in the direct context area of the church 63% are participating in the labor force. Out of the 63% participating in the labor force 37% are not in the labor force at all. As it relates to employment, by

industry a large percentage work in the educational service, healthcare, and Arts Entertainment, Recreation, Accommodation, and Food Services.<sup>1</sup>

### **New Life Baptist Church History**

New Life Baptist Church was organized in 1982 and constructed on land purchased from City of Concord. This transaction of the property was purchased for \$45,000.00 and the church was built on Biscayne Drive, Concord N.C. Pastor Tommy Steele started out in a small storefront building, and the time came where they had really outgrown the building. Started out with fifteen children and five women, the Lord blessed the church and they had to move from that building from there to the present building. They would raise one hundred dollars and fifty dollars a week. After three years, the offerings had increased between four hundred and fifty dollars to five hundred dollars each week. A couple of our church ladies, Sister Sally Link and Sister Betty Tribble, found some land for sale on Biscayne Drive in Concord, North Carolina. The Land was located right off of Highway 85. There was ten acres of land, and the asking price for it was perfect. He prayed and received peace from the Lord that this was the place! He took Joshua chapter 1:3 claiming, "Every place that the sole of your foot shall tread upon, that have I given unto you, as he said unto Moses." He believed the word of God that every place his foot tread, God would give it to them. After spending three and one half years in the store front building, it was time to leave. The church had grown drastically; attendance was up between three hundred and fifty to four hundred and fifty people per week. The church had grown so much that they continued teaching and preaching to the

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<sup>1</sup> U.S. Census Bureau, "North Carolina CDP QuickFacts from the U.S. Census Bureau," accessed December 26, 2016, <http://www.census.gov/quickfacts/table/PST045215/37>.

children on the church buses. They could no longer fit into the building. God was on the move! Pastor Steele went to the City of Concord to inquire about the land for sale. The first thing He heard was, Reverend you are wasting your time. You will never get that land.

That is some of the most prime land that we have in Cabarrus County, and it's not even zoned for a church." However, God has a way of taking what the devil meant for evil and turning it around for his glory, and for our good. The Pastor was doing some investigation and found they needed to put down twelve thousand dollars, but they didn't have twelve cents. So, he went before the congregation, on a Wednesday night, and said, "Good news, we can get the land, but we need to put twelve thousand dollars down."

There were roughly one hundred and twenty adults sitting there that night. I asked them to borrow, or do whatever they could to help raise those twelve thousand dollars to purchase that land. The following Sunday they collected forty-five hundred dollars. He said to his secretary on Sunday night, "Write a check for twelve thousand dollars. She reminded me we only had forty-five hundred dollars saying, "Preacher, do you want to go to jail?" He replied, "No, but I can't lose this land." The next day He took that check to the realtor and he looked at him and asked, "If everything was alright." He said, "Yes, everything is alright." He said it gain, and again I said, "It's alright." Early the next morning he received a call from an Electrolux Vacuum salesman. During his conversation he said, "Come by my house, I have something for you." He didn't know what it was, but he went by his house; and before he extended his hand he handed him a check. He knew better than to look at it while in his face, so he did not. He waited until he got down the street; pulled the check-out of his pocket, and it was written for four

thousand dollars! He shouted and rejoiced all the way to the bank. We now had forty-five thousand dollars. He went to the bank to borrow an additional twenty-five thousand dollars. We were told that our church was too young, and we needed a co-signer. Pastor Horn, and his precious people, stepped up again and co-signed for us. In addition, they paid all the interest, and within three years the land was paid for. New Life Baptist Church was the name the Lord gave Pastor Steels and with that \$70,000.00 to purchase a building. Under Pastor Steele's administration the church was built in the present site, 1608 Biscayne Drive. They began worshipping on the new site on September 16, 1982.

The moral to this story is: "You see the glory, but let me tell you my story." I attended the New Life Baptist Church after my transition of a year without a church and one Wednesday night at Bible study Empowerment teaching by Pastor Steele, I was moved by the Holy Spirit to join that church. I have been an Associate minister for four years. I serve as a member on the advisory committee to the Pastor Steele, where he appointed me and where we meet each month with the pastor on strategic planning for the church. I also serve on the Leadership committee and we meet each fourth Sunday when necessary for planning the yearly calendar and the budget for the church. I serve as assistant Sunday school teacher to Deacon Howard Burton with about eighteen Senior Citizens, the soul winning ministry and we go out on Saturday morning at eleven a.m. to twelve noon knocking on doors and handing out tracks. Furthermore, I am serving on the men's fellowship choir and I am called on to lead a song or two. I attend weekly empowerment on Wednesday night at 7:00 p.m. I served as The Director of Evangelism in the A. M. E. Zion Church for eight years, leading praise and worship, doing shepherd search in the community with the other four district evangelist directors, witnessing and

handing out tracks and praying for the people in the neighborhood. New Life Baptist Church is a diamond in the rough. It sits in a premier location facing the main corridor that leads into Concord and Charlotte. It is the church that thinks of others and is growing weekly with the preaching and teaching of the word of God, with over 5,000 members and 52 ministries. The church sits in area of prime location right off 85 Interstate and the Huntersville, Davidson community, Cabarrus and Mecklenburg County. It has the golden opportunity to work to help bring spiritual renewal to the community. New Life Baptist Church can become the epic center of the community. We need a ministry model that helps us become a spirit filled community of believers making disciples for kingdom building as we grow numerically, financially, and prophetically. A ministry that is community oriented. New Life Baptist Church is a great place to do ministry. It has all of the making of a great church. I feel that God has called for this time and this season to usher in making dynamic disciples for the kingdom of God in these challenging times in the twenty-first century. I am excited, enthusiastic and up for the work for my Doctoral Project at United Theological Seminary. When think of my gifts in the ministry I believe that I can make a different in teaching, reaching, preaching the gospel along with the skills as a pastor for thirty-eight years and preaching experience for forty-one years.

I was born in New Bern, North Carolina on July 7, 1956. I attended the New Bern City Schools and graduated from New Bern Senior High School in 1974. I attended Craven Community for two years, and graduated from Livingstone College, Salisbury, North Carolina, where I received a Bachelor of Arts Degree in Sociology-Liberal Arts, and graduated with Honors, cum laude, May 9, 1989. My theological training began at Virginia Union School of Theology in Richmond, Virginia in August 13, 1990, and



completed my Master of Divinity degree at Hood Theological Seminary, Salisbury, North Carolina, on May 7, 1994. I was ordained a Deacon January 1980 and ordained an Elder on January 28, 1982 in the African Methodist Episcopal Zion Church of the North Carolina Annual Conference by the Right Reverend Bishop Alfred Gilbert Dunston, Jr. I have pastored 12 churches; Mt. Olive, Riverdale, N.C., St. James, Vandemere, N.C., Hyman Chapel, Havelock, N.C., Union Chapel, Albemarle, N.C., Sneeds Grove, Ellerbe, N.C., St. Stephen, Hamlet, N.C., St. Mary's, Laurel Hill, N.C., Robinson Chapel, Marshville, N.C., Price Memorial, Concord, N.C., Swift Street, Greensboro, N.C., Bennettsville, Norwood, N.C., Zion Wesley, Mt. Pleasant, N.C.

I have served as Faculty President for two years, and Library Committee, Social Welfare Concerns, Education Committee and advisor to the junior class also member of the Alpha Phi Alpha Fraternity, Incorporated. I have served in the United States Army and as a Chaplain Captain in the United States Air Force Reserve as an Individual Mobilization Augmentee Chaplain for sixteen years at Pope Air Force base and Shaw Air Force Base, Sumter, South Carolina. I am the Assistant Professor of Religious Studies Department Twelve years. I am married to the former Mrs. Marilyn L. Towe of New Bern, North Carolina, James City Community. We have three children; Kindell L. Mitchell, Marki Josiah Henderson, and Grenard Harrison Henderson. I am currently in my 4<sup>th</sup> Semester pursuing the Doctor Ministry Degree at United Theological Seminary, in Dayton Ohio.

## **The Role of Theology in Theological Education by Robert W. Ferris**

### *The Message or Burden*

What's Theological about the theological school? How do we approach the shape of ministry education, is the burden for us today as well as it was during the twentieth century and throughout this century in which theological educators have struggled backward and forward. Despite the shifts in secular culture and twenty-first century theological rhetoric, seminary curricular at the end of the twentieth century retains a recognizable continuity with that of the first North American seminary, founded in 1803. This curricular conservatism, and the assumption on which it is founded, has been examined in major studies of American ministry education publishes in 1934 (Brown and May) and 1956 (Niebuhr). Currently, the nature and shape of ministry education are under review again. Kelsey raises a fair-and important-question one to which evangelicals owes a response. A biblical response to Kelsey's question, furthermore, can resolve ambiguities that contribute to dissatisfaction with current models of seminary education and that diminish the effectiveness of theological schools. This is the burden and message that the seminary is the church's center for clergy education, equipping those God has chosen and gifted to equip the saints. Clergy education is so important in this twenty-first century and the future. All leadership in the churches should read this article because it is imperative in today's world, that we need trained ministry that is equipped by God and empowered by the Holy Spirit to equip those in the pews to be effective witnesses for Jesus. As the late Rev. Dr. Martin Luther King, Jr., said, that we approach ministry with professional ethical response to this secular culture in which we live today is of extreme urgency of now. The task of theology with our understanding of

the task of theology as a discipline field, as Farley (1983) argues that theologia-the knowledge of God-was the task of theological education until the early eighteenth century, we must look at the approach that is conducive for today. From the predominantly Platonic approach to theological studies which was challenged by the inductive Aristotelian methods that were proving so productive in the natural sciences. Hence, shifting from theological to theological science-or, more specifically, to theological encyclopedia, the rational distinction and affiliation of theological disciplines (Farley, 1983, 49).

As we continue to embark, upon the twenty-first century it is of extreme urgency that we moved towards a professional level as professorships are needed in today's global society as other professionals. We can no longer afford to just have a hoop, but we must be trained for the craft and calling in ministry. So it was necessary that a chair of theology among the professorships be established, so that the issue of what theology is and how it is to be pursued. This argument for theology as science was necessary to help set a four-fold curriculum for theological studies. They are Bible, church history, dogmatics, and Practical theology which defined the curriculum for clergy education in Germany, in the rest of Europe, and in North America.

The Role of Theology in Theological Education in the Church, this led to two devastating effects within theological education. Farley (1983) contended that there was the fundamental flaw in clergy education today is a fragmentation of theological studies. With rigorous pursuit of the four discipline fields it left theological education without a unifying center. Furthermore, with continued investment scholarly, the disciplines remained fragment into even more discrete specialty fields. It is no secret that biblical

and theological scholars orient themselves much more toward members of other faculties who share their specialty field than to colleagues on their own faculty. As a result, theological students are left to invent unifying theories of their own or, more commonly, to live in a fragmented world of theological disciplines and understandings. The second destructive result of viewing theology as science Farley terms “surfeiting.” Whereas, in disciplines therefore has been a surfeit of investigation, there is still a moving horizon of inquiry, but the focus is always on new methods to interpret that more or less fixed material. A book of an ancient canon or a famous literary figure from the past can be psychoanalyzed, deconstructed, psycho historicized, structuralized, and phenomenologized. But the non-methodologies give scope only to a kind of artificial ingenuity whose subtleties grow more implausible with each new analysis (Farley 1988, 49). When a specialty field is surfeited, scholars have two lines of recourse: They can pursue ever finer strains of minutia, or they can apply new hermeneutics to the study of their fixed subject matter. Both avenues of research serve only the interests of the scholarly guild; practically, they are sterile. I strongly believe that the author of the article is doing an extremely awesome task of explaining the burden of defining what it is that scholar, professor, and professional educator in seminaries are up against in this twenty-first century and for years to come. That we must rightfully divide the word of truth from a Christian faith perspective, according to the Scriptures, placed in the context of culture in general, worded in a contemporary idiom, and related to issues of life (Erickson 1983, 21). Niebuhr’s suggestion that the theological school functions as an intellectual center of the church can be useful or destructive, depending on one understandings of the task of theology. When this view is wedded with the pursuit of theology-as-science, the seminary

is indistinguishable from a graduate school of religion, spinning out and testing theological theories of negligible interest or significance to the church or to church leadership. In which some evangelical seminaries today owe their irrelevance directly to this combination of understanding. Theological education need not be irrelevant, however, even when the seminary is seen as an intellectual center of the church. When seminary faculties focus their efforts on the pursuit of theology-as-message and theology-as-engagements, the intellectual contribution of the theological school sustains and feeds the church and its leadership.

The Theology and Theological Education Today within historic orthodoxy and contemporary evangelicalism, an alternative understanding of the theology's task emphasizes the articulation and ordering of biblical truth. Yes, there must be a revelation from God, a message that clearly God chose to set revelation in history rather than in creed or theological disposition, should not be overlooked. Since human rationality has its beginning in God, God certainly could have revealed and inspired the ultimate statement of divine truth, rationality ordered and indisputably clear. That he did not, that he chose instead to give us a history of revelation, reflects God's intention that truth should be situated in life. Yes, it is true that evangelical theologians have lost their way, producing works that obscure truth rather than clarifying the divine message. When we seek truth in abstraction, rather than truth in life, the goal of theology-as-message is forfeited even as the task is pursued.

A third understanding of the task of theology starts with the life situation of the reader. What is the understanding that the role of theologian brings to the biblical text questions arising from the social-historical context in order to determine the Christian

response to that context. While liberation theologians have been the most explicit in advocating an understanding of theology-as-engagement, this view of the theologian's task neither originated with liberation theology nor does it require the Marxist assumptions characteristic of that movement. Indeed, orthodox and evangelical Christians always have brought to the authoritative Scriptures questions of truth, morality, and spirituality. Thus, as in Titus 1:9, Paul stipulates that a church leader "must hold firmly to the trustworthy message as it has been taught, so that he can encourage others by sound doctrine and refute those who oppose it." Finally, the proper task of theology is clarification and articulation of the biblical message ("encourage others by sound doctrine") and engagement with challenges arising from sociocultural context ("refute those who oppose it [truth]"). So it is that we must be about equipping for ministry, which is the task of the seminary and the church is to equip church leaders which is the role of the seminary as the center for clergy education. Our churches must be educated to know how vitally important that we as the founding fathers believed that our leadership should be professionally trained and must have that craft and calling skilled prepared for equipping the church leaders for effective service for kingdom building for God and building up the body of Christ. Thus, church leaders are equippers who prepare Christians to use their spiritual gifts in ministries to the congregation and to the non-Christian community, both local and global. This is why I chose to come to United Theological Seminary, because I believe that my ministry should not just be about the local church but its far more than that. Every local church should support in the effort of training of men and women for leadership in this multi-cultural society. Furthermore, it is extremely important to send our young men and women to school and seminary for the

advancement of the future of the church, and kingdom building. If I could, it would be my recommendation to all congregations to organize scholarships for helping to train our pastors for future ministry. I contend, that we now concur with Kelsey's question, "What's theological about the theological school?" Our answer is everything! Theology is central to the mission and task of the theological school, not because theology is pursued as an end in itself, but because every aspect of the seminary's larger task-equipping for ministry-is theologically informed.

I thank the Lord for my theological training because I have been a faithful servant for forty-one years in the Christian ministry as a pastor. If it had not been for my training these opportunities would not have been possible. For it was due to God's favor, that I have been given the chance to serve in the Lord's vineyard. There have been twelve churches that I have been appointed to by recommendation of Presiding Elders and pastoral appointments by the Bishop. There have been some good days, and some bad days but all of the good have outweighed my bad. For we know that for those who love God all things work together for good, for those who are called according to His purpose. (Romans 8:28).

As I embark upon this journey and task of ministry, I believe that my calling is to pastor the church, as I teach at Livingstone College in Liberal Arts/Humanities-Religious Studies Historically Black College. I have contact with hundreds of students and I know that I must be an equipper for the Kingdom of God. Because I am confronted on a daily basis with first generation students and their families are counting, relying on them to be successful, productive, and honest citizens. That as they matriculate they will be provided the skills to go out into the global society and command their rightful places as leader's in

a global community. I must make sure that they are educate, and prepared to face the challenges of the future as leaders in a hopeless sin cursed world. Furthermore, it is extremely important to send our young men and women to school and seminary for the advancement of the future of the church, and kingdom building. If I could, it would be made possible to all congregations to organize scholarships for helping to train our pastor's for future ministry. We concur with the late Rev. Dr. Martin Luther King, Jr., who said, "that as we approach ministry, we must approach it with professional ethical response to this secular culture in which we live today which is of extreme urgency of now."

I have been in the Christian Ministry for 41 years and have pastored for 38 years. I grew up in a Christian home, where I am the fifth of seven children. I was raised by my mother, who with the help of Almighty God blessed her to work two or three jobs, while my grandparents lived in the country; she worked on their farm with her parents and siblings. My mother did domestic work, washing and cleaning for white people.

Furthermore, she worked in the tobacco factory for a short while until she was able to draw Social Security. My grandfather was an African Methodist Episcopal Zion Church pastor for Sixty-one years, before he retired. I learned to appreciate the experience of hard work early on in my life at nine years old helping my mother suck tobacco. My mother talked to me about the Lord early in my life, she taught me how to pray, and trust in the Lord. My father was a Baptist minister, I found out when I was young, he would let me sit with him in the choir. But around six or seven years old, he got into some trouble and I didn't see him again until I was twenty-one years old. I was raised by a God-fearing mother and sainted grandparents who put the fear of God in you.



We were raised up in the church, and at nine-years old, I gave my life to Christ, gave the preacher my hand and gave God my heart. I was baptized and joined the church. I have always loved Sunday school, and I believe that is where I got my start in training as a young Christian. From that genesis on my journey in life, I recall my matriculation in elementary school, kindergarten, and junior high in the ninth grade; there were Christian teacher educators that influence you to learn the Lord's Prayer, Twenty-Third Psalm, The Creation, by James Weldon Johnson, Edgar Allen Poe's, "The Raven", and so many others. Reflecting over my pass, I know that Almighty God was preparing me for leadership because I had some strong missionary women that believed in educating young people. I attended Sunday school, Vacation Bible School, Bible Study and prayer meeting on Wednesday nights. At the young age of sixteen I felt the call to ministry at the age of twenty-years old, I preached my initial trail sermon, the second Sunday in June 1976, at my home church; Trinity Chapel African Methodist Episcopal Zion Church, In New Bern, North Carolina. I graduated from New Bern High School, attended the West Street Elementary School, J.T. Barber Junior High School, and Cedar Street Recreation Center Kindergarten. After graduation from high school, I attended Craven Community College for two years, and enlisted into the United States Army. I completed my service and was Honorably Discharged; and felt I needed to pursue further training in preparation for the pastoral ministry. I transferred to Livingstone College in August 13, 1986, majoring in Sociology-Liberal Arts, while pastoring Union Chapel A.M.E. Zion Church for three years and graduated cum laude in May 9, 1989, from Livingstone College. I have pastored twelve churches in the A.M.E. Zion Church and have been faithful as a pastor but had some challenging times at my last appointment but through God's helping

hand I made it through. Currently, I serve as associate pastor for four years at New Life Baptist Church. I served as the Evangelist/Director of Evangelism for eight years, as well as Conference Studies Instructor, for sixteen years, Conference Examiners committee at least sixteen years of my ministry. I have served in the United States Air Force Reserve as a IMA (Individual Mobilization Augmentee) Chaplain Captain for sixteen years. Currently serving as an Assistant Professor of Religious Studies/Liberal Arts Department, at Livingstone College for seventeen years, teaching Survey of World Religion, Introduction to Ethics, Introduction to Religious Studies, Sociology of Religions, Church History, Protestant Reformation, African American Religious History, Psychology of Religion, and Religion & Science. I continued to pursue professional development at Hood Theological Seminary in August 13, 1991, and graduated with Masters' of Divinity Degree, May 7, 1994. My experience as a minister had allowed me many of opportunities to travel and work with people that provided wide-range of experience, and accomplishment in dealing with members of different congregations. I was elected as Teacher of the Year in May 6, 2010, and received the Rev. Dr. Martin Luther King, Jr., Distinguished Service Award, of Scotland County Ministerial Alliance. I have been married for forty-one years, and I have three children, plus nine grandchildren.

My interests are working with people in evangelism, Christian education, and religious studies at Livingstone College. I enjoy teaching, and studying religion and I have been reading: Marianne Williamson, *The Gift of Change; Spiritual Guidance for Living Your best Life*. Does Preaching have a Future: A Call to Join the Conversation by Dr. Dwight S. Riddick, Sr.

In the future of my ministry, I would like to be a Seminary President or administrator in Higher Education. The areas are very much a complicated thought process because I have been teaching Religion in Western Culture and I have been teaching full time for thirteen years at Livingstone College. I love Evangelism and working with young people, as well as young adult, and senior adult students in Life-long Learning in the Evening Weekend College at Livingstone College. The last four years of my ministry, I have not been pastoring, because of personal reasons due to the complications of pastoring church folk. My essential principles of my religious faith today is studying the word of God, like never before, and spending more time praying that I rightfully divide the word of truth. Even though we have the greatest technology the world has ever known, despair is still evident. Even though we have the most sophisticated methods of communication of my society in history, and have access to more modern conveniences than our forbearers ever dreamed of, hopelessness rates high on the charts of the human heart. It seems that our times are filled with examples of dryness. We often live in barren wastelands. There are wastelands of addiction, failing marriages, dry churches, and personal emptiness. I am reminded of God's question for Ezekiel than is also addressed to us now. Can these bones live? Can addicts, destroyed by the powerlessness of their compulsions, live again? Can marriages, in which love has been extinguished by selfishness and broken promises live again? Can churches devastated by scandal, rendered comatose by traditionalism, or killed by unbelief live again? Maybe, in order to test the hypothesis of the modern culture, that the church and preaching are wither on a ventilator or have already expired, we will have to sit where they sit. Maybe some will have to sit on sidewalks in front of walls that have been

decorated with the graffiti of the gangs that claim the street corners they did purchase or pay taxes to maintain. Maybe we have to stand in some dark valley and watch addicts pump poison into their veins and take a life that they do not have the power to give back.

Maybe we have to hold the hand of a single mother who is sobbing because she doesn't know where she'll get the funds to pay her rent, put food on the table, or put clothes on her children's back. Maybe some will have to stand in lines with the unemployed, underemployed, and refused to be employed, and feel with them the pain of rejection when they hear those disappointing words—"Sorry," no openings," "unqualified." Maybe we will have to go to the classrooms of a generation that has yet to frequent our sanctuary, read our Bible, and believe in our God, but who are looking for solutions to the problems of their lives.

Preaching and the Power of God is the solution to hopelessness and despair. The valley of the dry bones was such a sight that when God asked Ezekiel if the bones could live, his response was that this has got to be a God thing. If there was any hope for these bones, it could not come from the outside. If there was any restoration that could take place, it would not be by human effort. If there was any ray of hope, it had to come from on high. If there were any prospect of life returning to this valley, then God was the only one who knew that and was the only one who could make it happen. Is this not the assignment of the preacher? Preachers have been called, anointed, appointed, ordained, and trained to declare hope to a hopeless generation. No matter the times in which we live, the preaching should speak to dead situations and declare that they can live again. That is what the preacher has been sent to do.

He or she must speak to deaf ears, touch life-less situations, and lead those who are blind to the place of sight. Jesus recited the prophet Isaiah, declaring, “the Spirit of the Lord is upon me, because he has, anointed me to bring good new to the poor, He has sent me to proclaim release to the captives and recovery of the sight to the blind, to let the oppressed go free.” (St. Luke 4:18 KJV) I believe that the Doctor of Ministry Degree Program at United Theological Seminary is a place where we must embark upon to meet the challenges of the twenty-first century and its needs and its of extreme urgency that we move towards a professional level as professorships are needed in today’s global society as other professionals. We can no longer afford to just have a hoop. But we must be trained for the craft and calling in ministry. So it is necessary that a theology among professorships be established, so that the issue of what theology is and how it is to be pursued. To have clarification, to rightfully divide the word of truth, and so it is that we must be about equipping for ministry, which is the task of the seminary and the church is to equip church leaders which is the role of the seminary as the center for clergy education. I contend that we need to catch the spirit with the Holy Hookup, equipping leaders to lead others for the twenty-first century.

## **CHAPTER TWO**

### **BIBLICAL FOUNDATIONS**

The aim of the biblical foundations is to set forth a model of ministry entitled The Orientation of New Life Baptist Church Members to the Ministry, Manifestation and Method of the Holy Spirit. In order to see teaching, preaching and engagement to a relevant model for bringing about the renewal, revival of New Life Baptist Church, and this model helping the church and community reconnect with the historical purpose of the New Life Baptist Church, and what it is known for being “Spirit fill Church.” The Old Testament scripture according to Genesis 11:1-9 on the tower of Babel. The Lord judged man’s presumptuous effort by scattering the peoples and confusing their tongues. One language can be compared to verses five, ten, twenty and thirty-one. This tradition is clearly independent of and different from the table of nations. 2: Shinar, 10.10. The plain is the Tigris-Euphrates basin. 4: In the eyes of nomads Mesopotamian city culture was characterized by the ziggurat, a pyramidal temple tower whose summit was believed to be the gateway to heaven. 6: 3.22. 7: Let us, see 1.26 n. 8: The enterprise, motivated by a Promethean desire for unity, fame, and security (v.4), ended in misunderstanding and thus arose the various “confuse” compare Hebrew term balal, confuse.

The story, now told to show the Lord’s judgment upon the continuing sin of mankind, once explained the origin of languages and the cultural glory of Babylon, the center of Hammurabi’s empire.

Now the whole earth had one language and few words. As men migrated from the east, they found a plain in the land of Shinar and settled there. And they said to one another, "Come, let us make bricks, and burn them thoroughly." And they had brick for stone, and bitumen for mortar. Then they said, "Come, let us build ourselves a city, and a tower with its top in the heavens, and let us make a name for ourselves, lest we be scattered abroad upon the face of the whole earth." And the Lord came down to see the city and the tower, which the sons of men had built. And the Lord said, "behold, they are one people, and they have all one language; and this is only the beginning of what they will do; and nothing that they propose to do will now be impossible for them. Come, let us go down, and there confuse their language, that they may not understand one another's speech." So the Lord scattered them abroad from there over the face of all the earth and they left off building the city. Therefore its name was called Ba'bel, because there the Lord confused the language of all the earth; and from there the Lord scattered them abroad over the face of all the earth (Gen. 11:1-9).<sup>1</sup>

The New Testament scriptures have shaped, formed, and given credence to the various movements that have either negatively or positively shaped America or the church.

Hebrew and New Testament scriptures shape culture, society, and give its identity. The Apostle Paul in his second Epistle to Timothy exhorted him to "study to show yourself approved unto God, a workman that needs not to be ashamed, rightly dividing the word of truth" (2 Tim 2:15). It is with this determination, to rightly divide the truths of glossolalia and its 'true' relationship with the Baptism with the Holy Spirit, that I tackle this controversial subject.

This area will be researched to alleviate the uncertainty in the minds of Christians and peers. For throughout the Christian Community two basic concepts (on this subject) are circulating. Firstly, one must speak in tongues as evidence of the Baptism of the Holy Spirit and secondly, speaking in tongues is a gift of the Holy Spirit which gives different gifts and talents "to every man according to his several ability" (Matt 25:15). Simply, one group says if you do not speak in tongues, you do not have the Holy Spirit, another group says that one can receive the Baptism with the Holy Spirit and not speak in tongues. In

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<sup>1</sup> Biblical citations within this document are from the King James Version unless stated otherwise.

order to accomplish this research task, information will be gathered from the following sources: 1) books and magazines, journals on the subject of related issues, 2) Surveys, 3) scriptures, and 4) open conversation.

### **The Charismatic Movement**

It is not an easy task to give in a nutshell the definition of the Charismatic Movement. Research has revealed that this movement was once called the New Pentecostal Movement of which you may be more familiar. Charismatic is the word used to express a forceful land of leadership that captures the imagination and inspires unswerving devotion. The Charismatic Movement, however; as defined by Robert Culpepper in his dynamic book, *Evaluating the Movement a Theological and Biblical Appraisal* is an interdenominational movement within Christendom seeking to promote personal and church renewal and a recovery of spiritual power by an emphasis upon the exercise of the gifts of the Spirit mentioned by Paul in 1 Corinthians 12:7-11.<sup>2</sup> The Charismatic age promise, that he is, in fact and indeed, a living God, totally committed to work in evidential ways through the lives of those committed to him.<sup>3</sup> In Christian theology, the movement denotes a divinely inspired gift, grace or talent, as for prophesying, healing, etc. "The term movement...implies that numbers of people have joined forces in more or less concerted effort on a common project. This supposes a goal that is aimed at and a deliberate pursuit of that goal."<sup>4</sup> "Charisma is a term that was used

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<sup>2</sup> Richard Quebedeaux, *The New Charismatics* (New York, NY: Doubleday and Company, Inc., 1976), 1.

<sup>3</sup> Quebedeaux, *The New Charismatics*, 2.

<sup>4</sup> Quebedeaux, *The New Charismatics*, 5-6.



to express a social recognition of a claim to supernatural power.”<sup>5</sup> The Charismatic Movement defined as a movement for Christ, that his glory, honor, and power might be manifested in today’s world.

Where did it all start? One would receive different answers to this relatively simple question. Yet it is generally agreed that the bud of the Charismatic Movement received ample sunlight and moisture in the early to mid-1960’s to burst into a flower of captivating beauty. Richard Quesbedeaux records it this way, “Charismatic Renewal Movement...emerged and became recognizable in the historic denominations only in 1960.”<sup>6</sup> However, it was in 1901 when classical Pentecostalism, the beginnings of the modern Pentecostal Movement, arose out of various Baptist bodies and “Holiness” groups. It is possible to mention that the later developed Pentecostal or Charismatic denominations stressed an experience called “the baptism of (in or with) the Holy Spirit as a second or third stage (after “conversion,” or conversion and sanctification) in the life of the believer. The members of this movement felt that evidence of this experience was most often assumed to be the initial speaking in tongues or glossolalia. This belief is still circulating if not penetrating the Christian community today.

Regardless of the date that one applies to the beginning of this movement, it has never lost its vital norm. This norm generally stated is that “generally speaking, the Charismatic Movement, instead of encouraging those who come under it influence to form a new Pentecostal denomination or to join their own churches and denominations

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<sup>5</sup> Quesbedeaux, *The New Charismatics*, 75.

<sup>6</sup> Quesbedeaux, *The New Charismatics*, 5.

and to act as spiritual leaven with them.”<sup>7</sup> History has not done much to change the attitudes of believers towards fellow believers, the Pentecostals. This is evident in Dennis Bennett’s letter of resignation as rector of St. Marks’s Episcopal Church, California in 1960, where he first articulated the previously mentioned norm. Bennett’s (referral to as the pioneer of Charismatic Renewal) resignation was motivated by the strong disapproval of his Pentecostal experience voiced in powerful quarters of the Parrish. (His letter of resignation can be read from page 9, lower portion, of the book, *The New Charismatic* by Richard Quesbedeaux). Christian history’s account of Charismata between the apostolic era and the twentieth century is few and far between. Could the Charismatic Movement began in the Apostolic era? Glossolalia, one of the charismata of the movement, was sure evident.

“Wait for the promise of the Father...which ye have heard of me. For John truly baptized with the Holy Ghost not many days hence” (Acts 1:4, 5). What is the Holy Spirit or Holy Ghost that Jesus said his disciples would receive, this Spirit that proceeded power for bold witness of Christ...? The Holy Spirit is the third member of the Holy Trinity, God being the first and Christ the second. The Holy Spirit had its beginning with God the Father, and God the Son. Yes, before any creature was the Holy Spirit. Was the Holy Spirit present at the beginning? No. It is conjunction with the Alpha and the Omega. He (the Holy Spirit) is a witness of Christ. “He shall testify of me,” was the promise of the Lord. “The keynote of the baptism with the Holy Spirit was to be power.”<sup>8</sup>

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<sup>7</sup> Robert H. Culpepper, *Evaluating the Charismatic Movement: A Theological and Biblical Appraisal* (Valley Forge, PA: Judas Press, 1977), 24.

<sup>8</sup> Oral Roberts, *The Baptism with the Holy Spirit and the Value of Speaking in Tongues Today* (Tulsa, OK: Oral Roberts, 1964), 114.

In Acts 1:8, Jesus spoke of a power received after the Holy Spirit had come upon the believer. This power would be a power that would enable believers to be witnesses unto me both in Jerusalem, and in all Judea...and unto the uttermost part of the earth. It is with the power of the Holy Spirit that we, through pure joy, can meet the needs of people without fear of failure. Oral Roberts has stated that he was baptized with the Holy Spirit without understanding what he had, could he have spoken in tongues and yet not realized what he had? The Holy Spirit has its purpose to testify of the baptizer, Jesus. "When Jesus has baptized you with the Holy Spirit, He has given you a power to glorify Him and to cause Him to star forth in your life in a pronounced way. The Holy Spirit seeks to manifest Christ through your life and to set in motion a way of deliverance of people from the power of Satan."<sup>9</sup> The Holy Spirit is God's form of conviction and chastisement, a comforter that affords joy in the time of trouble, a person that enables you to love in these trying times. "Looking happy in Church...When I ask them how come they turn up all the time and look so happy, they said, We have been baptized in the Holy Spirit."<sup>10</sup> Therefore, we can conclude that this baptism experience allows us to be happy. The basic purpose of the baptism with the Holy Spirit is to enable the believer to be a witness of Jesus Christ. An inner power is provided that becomes an outward force to bring the reality, the realness of Christ to others. Michael P. Hamilton in his book, *The Charismatic Movement* states, "...the Holy Spirit is that person of the Godhead who lives in the believer."<sup>11</sup>

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<sup>9</sup> Roberts, *The Baptism with The Holy Spirit*, 14.

<sup>10</sup> Dennis J. Bennett, *Nine O'clock in the Morning* (Van Nuys, CA: Logos International, 1970), 2.

<sup>11</sup> Felicitas D. Goodman, *Speaking in Tongues: A Cross-Cultural Study of Glossolalia* (Chicago, IL: The University of Chicago Press, 1972), 5.

### *Glossolalia*

It is not merely enough to state that glossolalia is 'speaking in tongues,' for we all speak in one (maybe more) tongue or another. Ira Jay Martin's book, *Glossolalia in The Apostolic Church* states, "The term glossolalia and its Anglicized form 'glossolady' refer to the phenomenon popularly known as speaking in or with tongues...the demonstration referred to its primarily that vocal attempt to express an inner feeling which is the response to an impulse toward something."<sup>12</sup>

Research reveals many definitions for the highly questioned gift of glossolalia. The following were lifted from Richard Quesbedeaux book, *The New Charismatic*: ...learned behavior that consists of strings of generally simple syllables that are not matched systematically with a semantic system...a linguistic phenomenon that can occur independently of any participating psychological or emotional state. From a religious standpoint glossolalia is defined as a "linguistic symbol of the sacred- a symbolic, pleasurable, expressive, and therapeutic experience."<sup>13</sup> Glossolalia is a "real language." There we have it, glossolalia, secularly defined and sacredly defined.

Upon conclusion, the definition is speaking in a language (not gibberish) which expressed the deep feelings and thoughts of the speaker, a language which God understands. These definitions lend themselves to the private prayer aspect of glossolalia. However, there is a public speaking aspect of this phenomenon where God is speaking to the unbeliever as a sign to him or to the believer, or in which the speaker is offering a public prayer to God. This form of glossolalia should "always" be accompanied by an

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<sup>12</sup> Ira Jay Martin, *Glossolalia in the Apostolic Church* (Berea, KY: Berea College Press, 1960), 10.

<sup>13</sup> Quesbedeaux, *The New Charismatics*, 129.

interpretation. When did this phenomenon begin, can we really know? “The unknown tongue is believed to be an ordinary foreign language that can be understood if someone who knew that language happened to be present.”<sup>14</sup>

### *Relationship*

Just what is the relationship of glossolalia with the baptism of the Holy Spirit? Is it a gift of the Holy Spirit, the evidence, or both? Briefly, this section will lend itself to answering these questions. Gift? Indeed, glossolalia is a gift of the Holy Spirit, friends have stated thusly and the Holy Spirit bares it out. The Apostle Paul in the First Epistle to the Corinthians states, “A word of wisdom; a word of knowledge; faith; miracles; healings; prophecy; distinguishing of spirits; speaking in languages, (divers kinds of tongues) interpretation of languages, (...of tongues).”<sup>15</sup> Glossolalia is a gift of the Holy Spirit, the psychologist states that while glossolalia does not imply instability, it is nevertheless a “learned psychological activity,” purely natural in its source.

Much of the research confirms that glossolalia is the initial evidence of the Baptism of the Holy Spirit. While it is evidence it is not the only evidence. “Furthermore, in classical Pentecostal theology, the distinction has been made between spirit baptism with the initial evidence of speaking in tongues, and the fits of tongues (continuing glossolalia)...the initial experience of glossolalia should always be cultivated so that the first ‘utterances’ grow, ultimately, into a ‘language’ for prayer.”<sup>16</sup>

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<sup>14</sup> Goodman, *Speaking in Tongues*, 5.

<sup>15</sup> Michael P. Hamilton, *The Charismatic Movement* (Grand Rapids, MI: William B. Eerdmans Publishing Company, 1975), 16.

<sup>16</sup> Hamilton, *The Charismatic Movement*, 128.

The Bible gives several accounts wherein the baptism with the Holy Spirit resulted in the glossolalia evidence; but, there was one baptism wherein the recipient of the Holy Spirit is not recorded to have spoken in tongues. Jesus, the baptizer of the Holy Spirit did not use the gift of glossolalia. Is this to say that glossolalia is not an evidence of the baptism? No, but certainly it is not “the” evidence.

Therefore, certainly we can conclude that glossolalia is a gift of the Holy Spirit thereby being evidence thereof. For one to state that its either one or the other denotes narrow mindedness. Walter Hollenweger, researcher on the subject, informs us that the significant point to remember is that the baptism with the Holy Spirit is “generally but not always identified with [evidence] speaking in tongues, “but may include speaking in tongues [gift].”

#### *The Bible the Final Say*

Throughout this study the source material used was the scriptures. The Bible is a book for all times, concerns, and questions. Gospel according to Mark (16:17), the Acts of the Apostles (2:1-42), (4:31, 8:14-17, 10:44-48, 11:15-17, 19:1-7), and the Pauline Epistles: First Thessalonians (5:19, 20), First Corinthians (12-14), Colossians 3:16, and Ephesians (5:18-20) are all references that were used in the research. The above references were utilized by Ira Jay Martin, in the completion of his study on the subject. “But covet earnestly the best gifts: and yet show I unto you a more excellent way,” (1 Cor 12:31).

Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, of a tinkling cymbal. And though I have the gift of prophesy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And

though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing. Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up. Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; Rejoiceth not in iniquity, but Rejoiceth in truth; Beareth all things, believeth all things, hopeth all things, endureth all things. Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away. When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man I put away childish things. For now we see through a glass, darkly; but then shall I know even as also I am known. And now abideth faith, hope, charity, these three; but the greatest of these is charity. (1 Cor. 13:1-13).

Was Peter's speech on the Day of Pentecost an extemporaneous sermon or was it a prophetic message? The contents of the speech do not really help in answering the question but a word occurring in Acts 2:14 gives us a clue. The speech is introduced by the statement, "But Peter taking his stand with the eleven raised his voice and declared to them, (New American Standard Bible). The Greek word for "declared" is *apophthegxato*, the basic form of which is *apophtheggomai*. This word occurs only two other times in the New Testament. Its usage is interesting and instructive.

Its first occurrence is Acts 2:4, which states that the disciples "began to speak with other tongues as the Spirit was giving them utterance [*apophtheggesthai*]." The basic meaning of this Greek word is to speak out or declare boldly. Its most common use in classical Greek literature and in the Septuagint (Greek Old Testament) is reserved for super human utterance, whether by means of God's spirit or an evil spirit.

The word is found in Ezekiel 13:9, which talks about "the prophets who see false visions and who utter [*apophtheggomenous*] lying divinations." A similar statement is found in verse nineteen. Zechariah 10:2 says that "the idols have spoken [*hoi apophtheggomenoi*] vanity." Just as the speaking in tongues on the Day of Pentecost was

by direct, divine inspiration, so Peter's speech was also by direct, divine inspiration, the former in other tongues and the latter in Peter's native language. In other words, Peter's speech was really a prophetic utterance.

Along this line, First Chronicles 25:1 indicates that some men were set apart "who were to prophesy [*tous apopytheggomenous*] with lyres, harps, and cymbals." The Greek words are a translation of the appropriate form of the Hebrew word *navah*, whose basic meaning is "to prophesy." The other New Testament occurrence of our word is found in Acts 26:25, in which Paul says to Festus, "I am not out of my mind, most excellent Festus, but I utter [*apophtheggomai*] words of sober truth."

Paul had just given a lengthy defense of himself before Agrippa and Festus. While Paul was defending himself, Festus said to him, "You are out of your mind," (Acts 26:24) Paul's manner of speech apparently was sufficiently out of the ordinary for the charge of madness to be leveled against him.<sup>17</sup> Paul insists that his manner of speech was by God's inspiration and that it was sober and true.<sup>18</sup>

To return to the initial question: How can we recognize an "*apophthegmatic*" speech? Is it not possible even probable that what we sometimes call "anointed preaching" is really a prophetic utterance?

During the late nineteenth century, Evangelist Dwight Lyman Moody preached to large crowds around the United State and throughout Britain. Of humble New England stock, Moody had left Boston for Chicago. Moody and those American evangelicals who agreed that Christ's coming was near rejected such schemes. Instead they maintained:

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<sup>17</sup> Hamilton, *The Charismatic Movement*.

<sup>18</sup> Anthony D. Palma, *Declare Under Inspiration: Insight from the Greek Advance* (Manhattan, NY: Dean Theology Division, Assemblies of God Graduate School, 1978), 31.



“In the return of Christ is the perfect solution to the problems of this age.” They described Christ’s return as “always imminent,” and they regarded their acceptance of this viewpoint as a “second conversion.” It clearly recorded their priorities. Reflecting on his own altered life-style, Moody said: “it was as if God had given me a lifeboat and said to me, ‘Moody, save all you can.’” Those evangelicals convinced of Christ’s soon return found it motivated them in the area of evangelism. Since they believed they were living in the last days, their task was momentous: the evangelization of the world in their generation. For that, they clearly needed supernatural ability to proclaim Christ. As they studied scripture for direction, they soon began to focus on the person and work of the Holy Spirit. Their study of scripture indicated that spiritual power was available to them in a special experience of the baptism in the Holy Spirit. This baptism, they discovered, was “endowment with power for service.”

It made service obligatory. It gave power for “unwearied work,” and they took its availability seriously. “If I may be baptized with the Spirit, I must be,” wrote Moody’s associate, Reuben Archer Torrey. His conclusions shattered religious complacency: “If I am not willing to pay the price of this baptism, and therefore am not baptized, I am responsible before God for all the souls that might have been saved but were not saved through me because I was not baptized with the Holy Spirit.” Parham by December 1900, long fascination with the doctrine of the Holy Spirit resulted in assignment for his students: to discover biblical evidence for the baptism in the Holy Spirit. His peers who referred to such baptism generally associated it with either a purifying or empowering work of the spirit. None had proposed a uniform initial evidence.

On the contrary, various views on evidence were put forth (such as the suggestion that certain physical behavior indicated Baptism); such views tended to discredit the doctrine. Respected evangelicals like R.A. Torrey, on the other hand, while agreeing that tongues might be evidence of Baptism, refused to specify a uniform evidence. They taught (as had Moody) that Spirit Baptism would be shown by a desire “to learn more about Christ, a love for the Bible, and a desire for spiritual knowledge and experience; disinterested love.”

“You shouldn’t be looking for any token,” Moody had advised. “Just keep asking and waiting for power.” Parham disagreed: And the lack of agreement on the matter of evidence of Spirit Baptism trouble him. He regarded this as a hindrance to the effective proclamation of the experience. Unlike the majority of those in the holiness movements, Parham had already separated the second definite work of grace from the Holy Spirit. Rather than stressing two crisis experiences, he was moving in the direction of teaching three definite stages: conversion, sanctification, and Spirit Baptism. After completing their assignments, Parham’s students agreed that the Baptism in the Holy Spirit clothed the believer with power for service. They also agreed that the biblical evidence of such Baptism was always speaking in tongues.

The Apostolic faith, as William J. Seymour proclaimed it in Los Angeles set forth three stages in the salvation process. Believers were to be converted, sanctified, and Spirit filled. These necessarily followed in sequence: a valid Spirit Baptism came only on “the clean, sanctified life.” Therefore, seekers were instructed first to be sanctified and then to be Spirit filled. “Too many have confused the grace of sanctification with the enduement of the power or the Baptism of the Holy Ghost,” according to Seymour. “The

baptism of the Holy Ghost is a gift of power upon the sanctified life, so when we get it we have the same evidence as the disciples received on the Day of Pentecost in speaking in new tongues.” In a revival at Simpson’s Missionary Training Institute in 1907, several of the Alliance’s young promising leaders accepted Pentecostal teaching. After a period of uncertainty in responding to Pentecostalism, Alliance believers virtually excluded tongues-speaking from their movement. They adopted the position that tongues should neither be sought nor forbidden. Alliance spokesmen believed that any gift might be evidence of Spirit Baptism. In this way they rejected both the Pentecostal focus on tongues as the evidence of the Baptism and the Pentecostal distinction between tongues as evidence and tongues as a gift.

Even without an official statement of faith, participants in the Hot Springs General Council clearly leaned toward a concept of salvation that made them open to modifying the Wesleyan-Pentecostal interpretation that was predominant in other organized Pentecostal groups. Wesleyan (or holiness) Pentecostals, like members of the various apostolic faith fellowships or the Pentecostal Holiness Church, taught the need of two works of grace” before one could be baptized in the Spirit. William Durham had been a Baptist before becoming an Independent Holiness preacher. He preached and practiced divine healing as well as holy living. When the Pentecostal revival broke out in the Chicago area in 1906, he turned his attention to the biblical evidence of Spirit baptism. About fifty of his members spoke in tongues at another Chicago mission; they urged their pastor to seek a Pentecostal baptism.

Durham doubted neither their sincerity nor their experience, but he strongly opposed the teaching that tongues were the “uniform initial evidence.” Only after lengthy

Bible study and careful observation did he acknowledge the validity of the Pentecostal claim. By then he had also admitted, "All the experiences I had ever seen, my own included, were far below the standard God had lifted up in the Acts." Up to this time he had upheld the teaching that the baptism in the Holy Spirit could be claimed by faith: No evidence necessary.

### **The "Pentecostal Distinctive"**

The new problem centered on Fred Francis Bosworth was a popular young evangelist and pastor. Bosworth, a talented musician, had joined the Pentecostal movement in Zion, Illinois, in 1906. He had itinerated widely and had achieved a reputation for success in ministering divine healing. A participant in the Hot Springs convention, Bosworth had many friends at all levels in the Assemblies of God. During the months following the Oneness Crisis, Bosworth began to express frustration over the central Pentecostal position that tongues were the uniform initial evidence of the Spirit Baptism. This view helped to define Pentecostalism. Bosworth also objected to the Pentecostal distinction between tongues as "uniform initial evidence" and tongues as a spiritual gift. He believed that tongues were a gift and functioned as gift nothing more. As a pastor and evangelist, Bosworth was troubled by the way people sought to speak in tongues rather than be Spirit-filled. "After eleven years in the work on Pentecostal lines," he said, "I am absolutely certain that many who receive the most powerful baptism for service do not receive the manifestation of speaking in tongues."<sup>19</sup>

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<sup>19</sup> S. Barabus, *So Great Salvation: The History and Message of the Keswick Convention* (Kansas City, MO: Beacon Hill Press, 1952), 3-215.

On the other hand, he believed that many who spoke in tongues “are not, nor ever have been baptized in the Spirit.” “Error in teaching,” he concluded, “is mainly responsible for so much of the superficial work and consequent irregularities which Satan has used to turn aside thousands of hungry souls.”<sup>20</sup>

In the end, the council adopted a decisive resolution. “This Council,” it read “considers it a serious disagreement with the Fundamentals for any minister among us to teach contrary to our distinctive testimony that the baptism of the Holy Spirit is regularly accompanied by the initial physical sign of speaking in tongues as the Spirit of God gives the utterance.” Ministers who “attached as “error” this distinctive testimony” were to be excluded.<sup>21</sup>

Then within more radical and pietistic Protestantism there has grown up a tradition which holds that salvation, so far as it may be known in this life, is experienced in two stages. First, the experience of becoming a Christian; then, as a later and distinct event, a second experience of the Holy Spirit. For many Puritans, the second experience was one of assurance.<sup>22</sup> For Wesley, the first stage was justification and partial sanctification, the second the divine gift of entire sanctification or Christian perfection.<sup>23</sup>

A direct line can be drawn from Puritan teaching on the Spirit through early Methodism to the nineteenth-century Holiness Movement with its “Higher Life” message, in which justification by faith (deliverance from the penalty of sin) was

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<sup>20</sup> Thomas Goodwin, *Works I, Sermon XV, XVI* (Chicago, IL: University of Chicago Press, 1972), 51, 57-60.

<sup>21</sup> Edith Waldvogel Blum Hofer, *The Assemblies of God: A Popular History* (Springfield, MO: Radiant Books, Gospel Publishing House, 1985), 18-52.

<sup>22</sup> J. L. Parker, *The Wisdom of Our Fathers* (Rochester, NY: Puritan Conference, 1956), 36.

<sup>23</sup> J. Wesley, *A Plain Account of Christian Perfection* (Kansas City, MO: Northwest Nazarene University, 1965).

distinguished from the second divine work of sanctification, also received by faith (deliverance from the power of sin). One of the Holiness Movements most vigorous offspring, the Keswick Convention, used to be notable for its 'second blessing' teaching, and such metaphors as the one which characterizes some Christians as living between Calvary and Pentecost still have currency at the convention.<sup>24</sup>

Within this whole tradition the idea of Spirit-baptism has often been associated with the second stage. Thomas Goodwin equated the experience of assurance with the 'seal of the Spirit' in Ephesians 1:13 and with the Baptism with the Holy Ghost; he even called it "a new conversion."<sup>25</sup> John Fletcher, the saintly Methodist, quite often used the phrase "baptism with the Spirit" and understood it to describe the sudden receiving of entire sanctification.<sup>26</sup> Among the earlier 'Higher Life' teachers the second experience of sanctification was commonly called 'the baptism of the Holy Ghost.' However, towards the close of the nineteenth century, particularly in America, the emphasis in the use of the phrase gradually shifted from the idea of sanctification and holiness (purifying baptism in fire cleansing from sin) to that of empowering for service (principally on the basis of Luke 24:46; Acts 1:5, 8). At the same time, in the United States there was a growing interest in spiritual gifts, and several prominent Holiness leaders taught that these could, and should still be in operation within the church.<sup>27</sup> It was directly from this context that Pentecostalism sprang the latest and most flourishing branch of Christianity.

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<sup>24</sup> Barabus, *So Great Salvation*.

<sup>25</sup> Goodwin, *Works I*, 251, 257-260.

<sup>26</sup> N. Bloch-Hoell, *The Pentecostal Movement* (Topeka, KS: Christianity Today, 1964), 141.

<sup>27</sup> Bloch-Hoell, *The Pentecostal Movement*, 141.

As a full-scale movement, it dates from the remarkable series of meetings in Azusa Street, Los Angeles, which began in 1906. Its beginnings may be traced back to Topeka Bible College where what was to become the distinctive belief of Pentecostals was fully formulated at the end of 1900-namely, that in apostolic times, the speaking in tongues was considered to be the initial physical evidence of a person's having received the baptism in the Holy Spirit. According to J. R. Flower, a leading figure in the American Assemblies of God from 1914 to 1959, "It was this decision which has made the Pentecostal Movement of the Twentieth Century."<sup>28</sup> As a result of their own experience, the early pioneers of this movement came to believe that the baptism in the Holy Spirit is a second (Pentecostal) experience distinct from and subsequent to conversion which gives power for witness (Acts 1:8) that speaking in tongues as in Acts 2.4, is the necessary and inevitable evidence of the baptism and that the spiritual gifts listed in First Corinthians 12:8-10 may and should be manifested when Pentecostal Christians meet for worship. As so often happens in such cases, succeeding generations have hardened these early less rigid beliefs into the dogma of Pentecostal tradition.

Pentecostalism has now become a movement of worldwide importance, reckoned as a "third force in Christendom" (alongside Catholicism and Protestantism) by not a few leading churchmen. The anointing of the Spirit of Jesus himself at Jordan was essentially initiatory, and that the water-baptism of John was only preparatory for and not conflated with the bestowal of the spirit. Receiving the Spirit according to Pentecostal doctrine built chiefly on Acts meant that one becomes a Christian; water-baptism is clearly distinct from and even antithetical to Spirit-baptism and is best understood as the expression of faith which receives the spirit. John's baptism meant one of preparedness: by receiving the Preparer's baptism, the penitent prepares himself to receive the Coming One's baptism.<sup>29</sup> To sum up John's baptism was essentially preparatory not initiatory, a prophetic

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<sup>28</sup> Goodwin, *Works I, Sermon XV, XVI*, 247, 251.

<sup>29</sup> Bloch-Hoell, *The Pentecostal Movement*, 141.

symbol of the Messianic baptism, in that it symbolized and prepared the way for the action and experience of the Messianic judgment.<sup>30</sup>

In its immediate application as a rite it proclaimed God's willingness to cleanse the penitent there and then and to bring him safely through the coming wrath. Like the rites of the OT it enabled the repentance and itself expressing symbolically God's forgiveness.

If Jesus was baptized in the Spirit at Jordan, an additional blessing to equip him with power for his mission some thirty years after his supernatural birth through the Spirit, how much more should Christians receive the baptism in the Spirit after their birth from above in order to equip them for service, say the Pentecostals.<sup>31</sup>

In J.D.G. Dunn's book *Baptism in the Spirit*, he deals with it as being the act of conversion Initiatory Preparatory stage when receiving the Baptism of the Holy Spirit. He states that Pentecostals believe that receiving the Holy Spirit is the Order of Salvation, namely, that the Spirit works in or with a person prior to his conversion, enabling him to repent and believe. At which point he receives Jesus into his heart and life. To these two distinct works of grace the Pentecostals adds a third in his theology of the Baptism of the Spirit.<sup>32</sup>

To become a Christian, in short, is to receive the Spirit of Christ, the Holy Spirit. What the Pentecostal attempts to separate into two works of God, is in fact one single divine act. There is an even more basic question which in Dunn's conclusions raise, and on which must be fully dealt with: accepting that the gift of the Spirit is what makes a

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<sup>30</sup> Reicke Dahl, C. F. Fender, and R. Allen, *Pentecost and the World, Ecumenical Conference* (New York, NY: Harper and Rowe, 1960), 6, 119.

<sup>31</sup> E. Q. Schweitzer, *Following W. L. Knox of the Apostles Isaiah* (Cambridge, UK: Locks of Cambridge Company, 1948).

<sup>32</sup> Arthur T. Pierson, "Speaking with Tongues," *The Missionary Revival of the World* (July 1907): 492.



man a Christian, how do he know and how do others know if and when he has received the Spirit? In what ways does the Spirit manifest his coming and his presence? What indications are there that the Spirit is active in a congregation or in a situation? Clearly these are questions of first importance at all points of Christian life and activity and in case it should be thought that in Dunn's dealings that he have been less than just to the Pentecostals he simply added in reference to these questions that Pentecostals teaching on gifts, including glossolalia, while still unbalanced, is much more soundly based on the New Testament than is generally recognized.

First, it is important to note that all of God's children are born into the family of God and baptized by the Holy Spirit the moment Christ is received. John 3:5 states: "...Except a man be born of water and of the Spirit, he cannot enter into the Kingdom of God." This second birth makes all the newly born individuals' members of the family of God. John 1:12 says: "But as many as received (Christ) to them gave he power to become the sons [and daughters] of God." Since one can only be a son or daughter through birth, it is clear that the placing into God's family by a second birth takes place at salvation. However, there is more to it because one is also baptized into the body of Christ as the birth occurs. First Corinthians 12:13 states: "For by one Spirit are we all baptized into one body." This baptism takes place at salvation and happens to every believer.

Theological accurateness will not allow the Baptism to be a subsequent or second work of grace but the original work of grace that occurs at salvation. It is erroneous for one who is saved to seek the Baptism when one's salvation produced the Baptism. In fact, "...if any man have not the Spirit of Christ he is none of his" (Romans 8:9) and "...we...have been all made to drink into one Spirit" (1 Corinthians 12:13). Since all

means all and since this text has to do with salvation, then all who are saved have the Spirit or they are lost.<sup>33</sup> This Holy Spirit dwells in every believer but he does not necessarily control each believer.<sup>34</sup> Hence, there is a “filling of the Spirit” which every believer, after salvation, may enjoy many times. There is one Baptism, but many fillings, which is why the literal Greek for Ephesians 5:18 is: “By being filled with the Spirit.” Now the filling and the baptism are two distinct things. The Baptism is the placing into the body of Christ at salvation and the filling is one’s yielding to the indwelling Spirit’s control. Not only does every believer receive the Baptism at salvation, but he receives one or more of the gifts as well. Much is heard today about the Charismatic Movement. The word “charismatic” or “charisma,” only means a gift from the Holy Spirit. Every believer is a partaker of the Holy Spirit at salvation when the Holy Spirit baptizes him into the Body of Christ. It is at this Baptism that the Spirit bestows a gift or “His charisma” upon every new born child of God. However, it is wrong for any group to tell the world that they have “The Gift” because they have “Sign Nine” – the last and least of the gifts and that all other signs and evidences are meaningless.

Romans the twelfth, First Corinthians the twenty-third chapter, and Ephesians the fourth chapter are the “charismatic” or “gift” chapters. Ephesians 4:11 describes gifted or charismatic ministers: “And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers.” The apostles were first because the church was “built upon the foundation of the apostles and prophets” (Ephesians 2:20). Once the foundation was laid and the original apostles died, this gift was ceased. Prophets were next and the gift was not only foretelling the future but for telling the facts of the gospel.

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<sup>33</sup> Pierson, “Speaking with Tongues,” 492.

<sup>34</sup> Schweitzer, *Following W. L. Knox of the Apostles Isaiah*, 81-84.

Today gifted preachers giving forth the “good news” manifest this evidence of the Spirit. Evangelists, pastors, and teachers are self-explanatory and are also recipients of the Spirit’s gifts. This often explains the failure of men who seek the ministry as a vocation. They have never been called, and therefore fail. It is a holy calling.

Romans the twelfth chapter speaks about this body into which all God’s children are placed, and states in verses 4-8: “For as we have many members in one body, and all members have not the same office: So we, being many, are one body in Christ, and every one, members are of another. Having then gifts differing [yes, differing – not all tongues, but differing] according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith; or ministry, Let us wait on our ministering: or he that teacheth, on teaching; Or he that exhorteth, on exhortations: he that giveth, let him do it with simplicity [or liberality], he that ruleth, with diligence; he that sheweth mercy, with cheerfulness.”

God has dealt to every man the measure of faith. Some have one of the gifts already mentioned. Others must find theirs in First Corinthians 12:8-11

For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; To another faith by the same Spirit; to another the gifts of healing by the same Spirit; To another the working of miracles; to another prophecy; to another discerning of Spirits; to another divers kinds of tongues; to another the interpretation of tongues: But all these [Hear it again: all these] worketh that one and self same Spirit, dividing to every man [How many? – Every Man] severally as he [the Holy Spirit] will “(emphasize mine). It is not the gift one seeks that is important but the gift the Holy Spirit wills to give by grace.

It is not God’s will that all members of the body should have the same gift. The gift of tongues and the interpretation of tongues was the ability to speak in foreign languages. Acts the second chapter, verses four, six and eight, state respectively: “...they...began to speak with other tongues.” Also: “...every man heard them speak in his own

language...,” and “...how hear we every man in our own tongue, wherein we were born?” And again: “...we do hear them speak in our tongues the wonderful works of God...” (verse 11). Some fourteen or more languages were spoken and understood. In First Corinthians the fourteenth chapter, the word “unknown” is in italics, meaning that it cannot be found in the original Greek text. First Corinthians 13:8 states: “...tongues...shall cease...” From 55 A.D. until the twentieth century they did cease. It is only in our twentieth century that a revival of tongues occurred. However, one searches in vain for the original – just one instance of it. Why can’t a missionary go to Japan and receive the gift of Japanese? Or go to South America and receive the gift of Spanish or Portuguese? This happened in the day of Pentecost. The American Bible Society; after listening to scores of tapes of recorded “tongues” speakers, stated: “Not once was there a known language spoken.” Is God not all powerful? Can He not give us one “tongues” speaker who has the original Pentecostal gift? Could it be that God is unable to do what He did at Pentecost? Why can’t men go to other nations and speak in the languages of the people? Is it possible that the original gift ceased? Why not strive for the original gift? When this begins to happen, it is believed that tongues are for today but is not happening!

The Topeka Revival in 1900-1901 in Kansas from the work of Charles F. Parham, a holiness preacher born in Muscatine, Iowa identified with the holiness movement of his day, preached faith healing, and believed in the imminent premillennial return of Christ.

Beginning with a New Year’s Eve service on December 31, 1900, the revival began to take shape as the students sought this experience. On January 1, the first one to receive the Baptism was Agnes Ozman. Like Parham, she had visited other centers where the doctrines of faith healing, sanctification, and the Baptism in the Holy Spirit had

produced much interest. For a time, she had studied at Simpson's Bible School in Nyack. When Parham laid his hands on her to receive the baptism of the Holy Spirit, she recounted, "I began to speak in tongues, glorifying God. I talked several languages. It was as though rivers of living water were preceded from my innermost being."<sup>35</sup> For several days she spoke only in tongues. Parham said that "one government interpreter claimed to have heard twenty Chinese dialects distinctly spoken in one night" and further asserted that "the students of the college were speaking the languages of the world."<sup>36</sup> Parham recognized the revolutionary significance of the identification of the baptism in the Holy Spirit with speaking in tongues.<sup>37</sup> It is said that the Lord has given languages to the unlearned, Greek, Latin, Hebrew, French, German, Italian, Chinese, Japanese, Zulu, and the languages Africa, Hindu, and Bengali, and dialects of India, Chippewa, and other languages of the Indians, Esquimaux, the deaf mute language and, in fact the Holy Ghost speaks all the languages of the world through His children.<sup>38</sup>

Thus, many believed that speaking in tongues was a language gift to be used in overseas missions. The turn of the twentieth century witnessed the beginning of what has been called the time of worldwide revival, Pentecostalism stressed that the gifts of the Holy Spirit mentioned in Acts the second chapter and First Corinthians twelfth and

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<sup>35</sup> Gwyneth Williams, *The Azusa Outpouring: Unleashing the Holy Spirit, Signs, Wonders, and Miracles* (Bloomington, IN: AuthorHouse, 2011), 8-9.

<sup>36</sup> Sarah E. Parham, *The Life of Charles F. Parham, Founder of the Apostolic Faith Movement* (New York, NY: Garland Publishing, Inc., 1985), 54.

<sup>37</sup> Pierson, "Speaking in Tongues," 492.

<sup>38</sup> Arthur T. Pierson, "Speaking in Tongues II," *The Missionary Revival of the World* (July 1907): 684.

fourteenth chapters were intended to characterize the life of the contemporary church.<sup>39</sup>

The most prominent and controversial of these gifts was speaking in tongues. This emphasis marked the organized Pentecostal churches and denominations that grew out of the revival. Never an exclusively American phenomenon. Pentecostal revivals took place in India, China, Africa, Europe, and Latin America. More recently, they have occurred in charismatic segments of older Protestant denominations and the Roman Catholic Church. Not everyone rejoiced over the news of the Apostolic Faith which was reported by the “Missionaries” who were hungry for this outpouring of the Spirit which they believe to be the real Pentecost.”<sup>40</sup>

Arthur T. Pierson, editor of *The Missionary Review of the World* and a watchdog for mission’s interest, received many inquiries about the legitimacy of speaking in tongues and other gifts of the Holy Spirit. The doctrine of divine healing and speaking in tongues made spiritual experience vivid and real. The Pentecostals come with a clear message, presenting not only the mystical presence of God, but the manifest presence as well. Heart-hunger for the “reality” was realized! The living God was made available to the common man!

The late nineteenth century in the United States, between 1850 and 1900, there were at least eleven episodes of speaking in tongues, occurring in New England, Ohio, Minnesota, South Dakota, North Carolina, Tennessee, and Arkansas. These were all isolate, however, and did not seem to have more than local significance. As early as 1875, R. B. Swan, a pastor in Providence, Rhode Island, reported manifestations of

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<sup>39</sup> J. Edwin Orr, *The Flaming Tongues: Evangelical Awakenings, 1900* (Chicago, IL: Moody Press, 1975), 184.

<sup>40</sup> Orr, *The Flaming Tongues*, 185.

tongues in his services. He and his wife, with a few others, received the experience at this time. He reports, "In the year 1874-1875, while we were seeking, there came among us several who had received the Baptism and the gift of tongues a number of years before this, and they were very helpful to us."<sup>41</sup> In 1889, Daniel Awry, of Delaware, Ohio, was converted. Shortly afterward, On New Year's Day, 1890, at a prayer meeting, suddenly the Spirit fell on him and he began to pray in an unknown tongue. He reports that his wife received a similar experience ten years later. While he was ministering in Berrah, Tennessee, in 1899, a dozen persons received the experience. Later, when he found others who reported similar experiences, he joined their fellowship. A Pentecostal outpouring came to the Swedish Mission Church in Moorehead, Minnesota, in 1892, where John Thompson was pastor.

### **New Testament**

Acts 2:1-8 states:

And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance. And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven. Now when this was noised abroad, the multitudes came together, and were confounded, because that every man heard them speak in his own language. And they were all amazed and marveled, saying one to another, Behold, are not all these which speak Galileans? And how hear we every man in our own tongue, wherein we were born?

According, to Acts 2: 1-8 at Pentecost, each of the people present heard the gospel in their native tongue. The gift of the Spirit results in a linguistic cacophony, but all receive the gospel. This gift of a new hearing transcends language barriers, but at the same time

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<sup>41</sup> Orr, *The Flaming Tongues*, 186.

maintains the differences that languages reflect. The testimony of Acts the second chapter does not then overturn the multiplicity of languages but enables people who speak various languages to hear and understand the gospel for all the earth. The people are then scattered over the face of the earth (Acts 8:1-4) to proclaim the gospel rather than their own concerns (Acts 2:11)

Speaking different languages probably presents more blessing than bane, more gift than problem. Linguistic diversity enriches people's understanding of the world around them and is expressed in the world's literature. Speaking and hearing, broadly conceived, become a more complex reality in everyday life, and include not simply hearing other languages, but truly hearing others in their various life situations. Difficulties in communication can often lead to difficulties in relationships, but this usually involves the failings of people who seek to communicate than the reality of differences in language as such.<sup>42</sup>

The succession from the now departed Messiah to the Twelve is made complete with the arrival of God's promised Spirit.<sup>43</sup> First John the Baptist (Luke 3:16) and then the risen Jesus (Acts 1:4-5) predicted this high moment in the church's history (1:6-8). Not surprisingly, then, this passage is structured to reflect Jesus' earlier prophecy. The reception of God's Spirit (2:1-4) enables the community to carry an inspired word about God's risen Messiah to the entire household of Israel (2:5-13).<sup>44</sup> Acts 2: 1-4. No episode narrated in Acts has received more attention than this one. Such scrutiny is deserved for

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<sup>42</sup> B. Anderson, *Unity and Diversity in God's Creation: A Study of Babel Story* (Anderson, IN: CTM, 1978), 69-81.

<sup>43</sup> C. K. Barrett, *A Critical and Exegetical Commentary on Acts of the Apostles*, 2 vols. (Edinburgh, UK: T and T Clark, 1994), 108.

<sup>44</sup> H. Conzelmann, *The Acts of the Apostles* (Philadelphia, PA: Fortress, 1987), 15.



several reasons: the importance Jesus gives the Spirit's role in his final instructions to the apostles (1:4-8), the passage's highly evocative description, the way certain faith traditions and religious movements have drawn on this passage to warrant their religious experience and theological contribution.<sup>45</sup> The fact that this text frames and informs the church's observance of its Pentecost season when believers gather together in heightened expectation of being renewed and reborn by the power of God's Spirit.

Yet, the attraction to Pentecost is also surprising. Luke alone among biblical writers has the Spirit's arrival as his "great theme," without which "there would be no story to tell."<sup>46</sup> To be sure, John's Gospel makes passing reference to the risen Jesus bestowing the Holy Spirit upon his disciples (20:22) and Paul draws upon a tradition about the Lord's appearance to five hundred at one time (1 Cor. 15:45). Neither witness seems to know the particular tradition Luke uses in composing his story of the coming of God's Spirit.<sup>47</sup> The reader is doubly surprised, then to find the account of so important an event so "slender and spare."<sup>48</sup> Perhaps its telescoping to a scant four verses intends to move the reader more quickly to the story of the Spirit's powerful effect in the community's mission to Israel (see 2:5-13), which is more central to Luke's theological program. According to the opening phrase of the passage, the entire community is baptized into the realm of the Spirit "when the day of Pentecost had come." This is evidently the particular day for which the community had been instructed to "wait" (1:4). The word for "Pentecost" (lit., "fiftieth day") was used by Diaspora Jews for a day-long

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<sup>45</sup> J. D. G. Dunn, *The Acts of the Apostles* (Valley Forge, PA: Trinity, 1996), 22.

<sup>46</sup> G. Ludemann, *Early Christianity According to the Traditions in Acts* (Minneapolis, MN: Fortress, 1989), 42-43.

<sup>47</sup> L. T. Johnson, *The Acts of the Apostles* (Collegeville, MN: Liturgical, 1992), 45.

<sup>48</sup> Johnson, *The Acts of the Apostles*, 45.

harvest festival more commonly known as the “Feast of Weeks” (*Shavuot*) and scheduled fifty days following Passover (Exod. 23:16; 34:22; Lev. 23:15-21; Num. 28:26; Deut. 16:9-12).

Luke’s staging of the Spirit’s outpouring and miracle of tongues may be explained in part by the subsequent “list of nations” (2:9-10), since Pentecost was one of three pilgrimage feasts when the entire household of Israel gathered in Jerusalem to celebrate the goodness of God toward the nation (cf. 2:11). In any case, the in breaking of heaven into human affairs is a salient feature of Luke’s narrative world. The reader of Acts is hardly surprised then, that the promised Spirit arrives from heaven with special effects, sounding like a “violent wind” and appearing like “tongues of fire.” Significantly, the community’s reception of God’s Spirit is perceptible; and the passage does not claim the Holy Spirit is a “wind” or is a “fire”; rather, the Spirit is compared to the sound wind makes (cf. Gen. 1:2) and to the flames fire produces (cf. Exod. 3:2; Ps. 104:4). The narrator’s intent is to create a vivid impression of the Spirit’s presence among the community of the Lord’s disciples as its distinguishing mark.<sup>49</sup>

The image of “tongues of fire,” heralds the gift of speaking in foreign languages (2:4) as the Spirit enables the community, especially the apostles, to testify publicly to Israel. This connection of Spirit and proclamation does not yet concern the content of the message but rather the powerful and persuasive manner by which the gospel is boldly preached (see 2:29; 4:13; 9:27-8; 14:3). J. Levison has argued, however, that “fire” was frequently used in contemporary Jewish (e. g., Quintillian, Plutarch) as a metaphor for the physiologically experiences of prophetic inspiration (i. e., inflammation and agitation in

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<sup>49</sup> J. Jewell, *The Theology of the Acts of the Apostles* (Cambridge, MA: Cambridge University Press, 1996), 45.

combination) that occurred when the spirit of prophecy awakened and elevated the prophet's ability to think, reason, and speak.<sup>50</sup>

That is, Luke's symbolism of the Spirit's fiery presence not only signifies the power to speak the word of and effectively but also to think about God in fresh and "inspired" ways. In this regard, Levison's study also illumines how we should take the prophetic idiom "filled with the Holy Spirit" (2:4). While certainly reflecting Luke's insistence that God guides the witnessing community through the Holy Spirit, we can no longer limit the meaning of Spirit baptism to prophetic demeanor to the boldness or even the persuasive rhetoric of the community's (and especially their apostles') missionary proclamation. The Spirit also gives extraordinary insight to those it fills.

The prophet who is filled with the Spirit of prophecy is able to set aside the processes of human intellect, such as conjecture and guesswork, and replace them with "true" knowledge of a divinely inspired intellect.<sup>51</sup> The practical result, according to Philo, is that the Spirit-filled prophet is given an enriched capacity to exegete scripture to interpret the biblical word after the mind of God.<sup>52</sup> Surely, Luke understands the baptism or "filling" by the Spirit in this way. Thus, the Spirit is the power by which the scriptures are written through the inspired prophets of old (1:16; 4:25; 28:25); and these same biblical words inspired by the Spirit are rendered accurately and with keen insight into the human (and especially Israel's) condition by the power of this same Spirit. Acts does

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<sup>50</sup> Jules Bois, *The Holy Rollers: The American Parishes Forum LXXII* (New York, NY: George H. Doran Company, 1925), 145-155.

<sup>51</sup> Bois, *The Holy Rollers*, 168-89.

<sup>52</sup> Bois, *The Holy Rollers*, 190-211.

not depict the Spirit's filling, then, in a manner that is disconnected from scripture.<sup>53</sup>

Charismatic (I. e, inspired) utterance is deeply rooted in charismatic exegesis.

Although concentrated in the apostles following OT teaching, this Spirit of prophecy is neither the private property of an enlightened few nor a transitory presence. This Spirit belongs, to a people of God as their shared, permanent property. Luke makes this point clearer by repetition: "they were all together" in a "whole house where all were sitting," when the Spirit came to rest on "each of them" so that "all of them were filled" (Acts 1:5; 11:16 and 9:18).

The power of the Spirit in this case evinces an extraordinary ability for them to "speak in other languages" that is, in foreign languages unknown to them. This "gift of tongues" should not be confused with the Spiritual gift of glossolalia that concerns Paul in First Corinthians chapters twelve through fourteen. The relevant issue at stake is not the source or the linguistic structure of this gift, whether "of men or of angels" (1 Corinthians 13:1); nor does Luke's use of "other" (*etepa hetera*) distinguish this from subsequent episodes of extraordinary speeches in Acts (10:45-46; 19:6). The key difference is between competing purposes. According to Pauline teaching, the gifts of the Spirit are used to empower Christian ministry to other believers for the purpose of Christian formation. Thus, the Pauline meaning of glossolalia denotes a special language given to a few believers by the Spirit (1 Corinthians 12:14-30) to edify the entire congregation (1 Cor. 14:5) is a purpose quite different from that of Luke.

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<sup>53</sup> Bois, *The Holy Rollers*, 212-222.

### **The Call to Pentecost**

“And when the day of Pentecost was fully come they were all with one accord in one place and suddenly there came a Sound from heaven as of a rushing mighty wind and it filled the house where they were sitting” (Acts 1:8 2:1-2). When the Holy Spirit works within the human spirit Pentecost is born from within, all outward signs of material grandeur whatever power they faintly possess. Comes from the innermost center of the soul. Here God abides in Majestic fullness, although surrounded by barrier upon barriers of sin and self, he refuses to be eternally hemmed and stifled, in Christ, that clear perception which is truth clears away these perverting walls of carnal affection he burst forth upon the scintillating darkness and lights the way to love, joy, and peace.<sup>54</sup>

The Call is a summons, an invitation. It is an effort to get one to make a new beginning. It is that which goes before to prepare the way. Nothing is spontaneous. For every effect there is a cause. Jesus understood the law of cause and effect as no man ever has. Nothing happens in a vacuum. The way has to be prepared although He had promised to send the Comforter. He realized that the hearts of the disciples had to be prepared to receive Him. The disciples knew this. Therefore, “When they were come in, they went up into an upper room....There all continued with one accord in prayer and supplication with the women and Mary, the mother of Jesus, and with His brethren....And when the day of Pentecost was fully come, they were all with one accord in one place,” (Acts 1:13-16).

*The Interpreter's Bible* puts this event in proper perspective when it states: “The conviction, that shortly after the resurrection the Christian community received the Holy

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<sup>54</sup> Reuben L. Speaks, *The Church and Black Liberation* (Charlotte, NC: A. M. E. Zion Publishing House, 1973), 38.

Spirit is a constant factor in New Testament writings. But there appeared to have been more than one tradition concerning the times and circumstances of the gift. In the fourth Gospel the Spirit is bestowed by Jesus Himself on the day of resurrection: "He breathed on them and said to them, 'Receive the Holy Spirit.'"<sup>55</sup>

According to Acts, the Spirit descended on the day of Pentecost, fifty days after the resurrection but both traditions bear witness to the fact that, as a result of the resurrection, the disciples became conscious of a new inward power which completely transformed their whole outlook; and this they attributed to the possession by the Spirit of God. It is indeed this new sense of power that is the significant factor in the experience of Pentecost. For Pentecost can hardly have been the first occasion when the little community felt the presence of the Holy Spirit. But now they became conscious of the spiritual power.<sup>56</sup>

Before Pentecost, the disciples had left the presence of the Holy Spirit. But it was at Pentecost that the disciples felt possessed by the Holy Spirit. The Holy Spirit was not a power that they possessed and controlled, but they were possessed and controlled by the power of the Holy Spirit. This made the difference. From the day of Pentecost onward, they were a people possessed. The question here is how can one become possessed by the Holy Spirit? The Holy Spirit is a gift of grace. It is received as an act of saving faith. It is Christ himself who bestows upon the believer the Power of the Holy Spirit. It was the Power of the risen Christ that empowered the Church on Pentecost. It was the Holy Spirit that created the beloved community. He taught the people to respect leadership. They were inspired to learn from the apostles. The early church was a Koinonia, a fellowship of love. They were concerned about one another. There was creative goodwill among them. The spirit of sacrifice pervaded the new community.

It is the Holy Spirit that gives the local congregation power to bring Christian morality to bear upon the outside world. The Holy Spirit makes possible a twofold movement of Christian growth within the body of Christ. He enables it to develop both in width and

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<sup>55</sup> George A. Buttrick, *The Interpreter's Bible*, vol. 9 (Louisville, KY: Knox Press, 1968), 58.

<sup>56</sup> Buttrick, *The Interpreter's Bible*, 41.

depth. The church is given power to grow numerically, intellectually, and morally. The Church of Christ was not born at Pentecost but it was empowered at Pentecost. It was endowed with power from on high in order to carry out its worldwide mission. This spirit appeared as a mysterious wonder-working power which enabled the disciples to witness effectively. The church was founded by Jesus during his earthly ministry. The Holy Spirit gave it power. The Holy Spirit who descended at Pentecost was not new to the life of the church. This same Holy Spirit rested upon Christ at His Baptism and gave him power to set at liberty who are bound.

It is noteworthy that in Luke's narrative as it stands, in spite of his own conception of the Spirit as an intermittent supernatural power given at special moments, the Spirit is democratized. The Spirit is poured out upon all flesh—on sons and daughters, on man-servants and maidservants alike in fulfillment of a prophetic utterance and therefore in accordance with the revealed will of God....The Spirit is, therefore, for all who are in need. It is a continuation of the power of the Kingdom delegated to this same Jesus on earth, who in the power of the Spirit, came to heal the broken hearted, to open the eyes of the blind, and to deliver the captives.<sup>57</sup>

The Pentecostal experience was not only for the early church; it is both a need and a possibility of the church in every age. We need it today. We can experience it. In order to experience it, we must seek it, for the same purpose that the early disciples sought it. We must seek it in the same way. If it is slow in coming, we must wait for it. It is the purpose of the Spirit to create the beloved community, first in the church, and then throughout the world. This is accomplished by the Holy Spirit working within the human heart. It is the Holy Spirit that free us from the law by fulfilling the demand of the law. The Holy Spirit inspires saving faith through which we receive God's saving Grace; therefore. Fully satisfying the righteous demands of the law.

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<sup>57</sup> Buttrick, *The Interpreter's Bible*, 37.

### The Holy Spirit in the Old Testament

In the Old Testament, it is the Spirit of God that gives meaning and order to the universe. The earth was without form and void and darkness was upon the face of the deep, and the Spirit of God was moving over the face of the waters. The Hebrew writers were familiar with the Egyptian, Babylonian, and Indian mythologies, but they transcended these mythologies to project a more sublime concept of the work of the Divine Spirit.

The high and lofty One that inhabits eternity alone is God. Over whatever is waste and void His spirit moves, moves broodingly and creatively according to a holy purpose which nothing can be strong enough to turn aside. That is good to remember when life seems empty within, or whenever in the life of the world around us darkness seems to descend. The Old Testament writers believed that this Divine Spirit still broods over the universe. He is still creating; He is still carrying out the Divine Will. The Holy Spirit is not immoral, neither is it non-moral. It is Holy, which means that it has moral dimension. Therefore, the Ten Commandments are the highest manifestation of the Holy Spirit

In Hebrew, *Ruach* (*nephesh*), or in Arabic, *Ratra* means to blow, breath, or wind. *Ruach* is found 264 times in the Septuagint. Spirit, known in the Old Testament as *Ruach*, has different shades of connotation. The etymology of *Ruach* in Hebrew and *Raha* in Arabic means spirit, to smell, to blow (*nephesh* means living soul). *Ruach* is sometimes referred to as breath, wind, etc. *Ruach* in man is the principle which gives life to the body. The entry of *Ruach* gives life; its absence means death.



### **CHAPTER THREE**

#### **HISTORICAL FOUNDATIONS**

Throughout the Christian community two basic concepts regarding the Holy Spirit are circulating. Firstly, one must speak in tongues as evidence of the baptism of the Holy Spirit and secondly, speaking in tongues is a gift of the Holy Spirit which gives different gifts and talents “to every man according to his several abilities.” Simply; one group says if you do not speak in tongues you do not have the Holy Spirit another group says that one can receive the baptism with the Holy Spirit and not speak in tongues. While engaging in the historical aspect of the Holy Spirit, it is relevant to evaluate multiple sides of the coin to gain a holistic historical view.

The Charismatic Movement when attempting to give a definition of it is not an easy task to do so in the definition of which you may be more familiar. Charismatic is the word used to express a forceful land of leadership that captures the imagination and inspires unswerving devotion. The Charismatic Movement, however, as defined by Robert Culpepper in his dynamic book, *Evaluating the Charismatic Movement a Theological and Biblical Appraisal*, is an interdenominational movement within Christendom seeking to promote personal and church renewal and a recovery of spiritual power by an emphasis upon the exercise of the gifts of the Spirit mentioned by Paul.

The Charismatic Movement or renewal “is a celebration in our generation that God has not forgotten his promise, that he is, in fact and indeed, a living God, totally

committed to work in evidential ways through the lives of those committed to him.”<sup>1</sup> In Christian theology, the movement denoted a divinely inspired gift, grace or talent, as for prophesying, healing, etc. “The term movement...implies that numbers of people have joined forces in more or less concerted effort on a common project. This supposes a goal that is aimed at and a deliberate pursuit of that goal.”<sup>2</sup> “Charisma is a term that was used to express a social recognition of a claim to supernatural power.”<sup>3</sup> The Charismatic Movement defined as a movement for Christ that his glory, honor, and power might be manifested in today’s world. To give a brief history as to where did it all start? One would receive different answers to this relatively simple question. Yet, it is generally agreed that the bud of the Charismatic Movement received ample sunlight and moisture in the early to mid 60’s to burst into a flower of captivating beauty.

Richard Quebedeaux records it this way, “Charismatic Renewal Movement...emerged and became recognizable in the historic denominations only in 1960.”<sup>4</sup> However, it was in 1901 when classical Pentecostalism, the beginnings of the modern Pentecostal Movement, arose out of various Baptist bodies and “Holiness” groups. It is possible to mention that the later developed Pentecostal or Charismatic denominations stressed an experience called “the baptism of (in or with) the Holy Spirit as a second or third stage (after “conversion,” or conversion and sanctification) in the life of the believer. The members of this movement felt that evidence of this experience was most often assumed to be the initial speaking in tongues or glossolalia. This belief is still

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<sup>1</sup> Richard Quebedeaux, *The New Charismatics* (New York, NY: Doubleday and Company, Inc., 1976), 2.

<sup>2</sup> Quebedeaux, *The New Charismatics*, 5-6.

<sup>3</sup> Quebedeaux, *The New Charismatics*, 75.

<sup>4</sup> Quebedeaux, *The New Charismatics*, 5.

circulating if not penetrating the Christian community today. No matter what date one applies to the beginning of this movement, it has never lost its vital norm. The norm is that “generally speaking, the “Charismatic Movement, instead of encouraging those who come under its influence to form a new Pentecostal denomination or to join their own churches and denominations and to act as spiritual leaven with them.”<sup>5</sup> History has not done much to change the attitudes of believers towards fellow believers, the Pentecostals. This is evident in Dennis Bennett’s letter of resignation as rector of St. Mark’s Episcopal Church, California 1960, where he first articulated the previously mentioned norm. Bennett’s (referral to as the pioneer of Charismatic Renewal) resignation was motivated by the strong disapproval of his Pentecostal experience voiced in powerful quarters of the parish. Christian historical account of Charismata between the apostolic era and the twentieth century is few and far between. Could the Charismatic Movement have begun in the apostolic era? – Glossolalia, one of the charismata of the movement, was sure evident.<sup>6</sup> “Glossolalia: is both a gift of the Holy Spirit and “an” (not “the”) evidence.” George Santayana has stated, “Those who cannot learn from history are doomed to repeat it.” Imagine if one had to learn over and over again that a hot stove should not be touched! Studying and remembering what does and does not work is a reason to study the past.<sup>7</sup> Michael P. Hamilton in *The Charismatic Movement* states, “The Holy Spirit is that

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<sup>5</sup> Robert Culpepper, *Evaluating the Charismatic Movement: A Theological and Biblical Appraisal* (Valley Forge, PA: Judas Press, 1977), 77.

<sup>6</sup> Ira Jay Martin, *Glossolalia in the Apostolic Church* (Louisville, KY: Berea College Press, 1960), 10.

<sup>7</sup> Gordon L. Heath, *Doing Church History: A User-Friendly Introduction to Researching the History of Christianity* (Toronto, Canada: Clements Publishing Company, 2008), 25.

person of the Godhead who lives in the believer.”<sup>8</sup> Ira Jay Martin in, *Glossolalia in The Apostolic Church* says, “The term glossolalia and its Anglicized form ‘glossolady’ refer to the phenomenon popularly known as speaking in or with tongues...the demonstration referred to its primarily that vocal attempt to express an inner feeling which is the response to an impulse toward something.”<sup>9</sup>

During the late nineteenth century, Evangelist Dwight Lyman Moody preached to large crowds around the United States and throughout Britain. Of humble New England stock, Moody left Boston for Chicago. Moody and those American evangelicals who agreed that Christ’s coming was near rejected such schemes. Instead they maintained: “In the return of Christ is the perfect solution to the problem of this age.”<sup>10</sup> They described Christ’s return as “always imminent,” and they regarded their acceptance of this viewpoint as a “second conversion.” It clearly reordered their priorities. Reflecting on his own altered life-style, Moody said: “It was as if God had given me a lifeboat and said to me, ‘Moody, save all you can.’”<sup>11</sup> Those evangelicals convinced of Christ’s soon return found it motivated them in the area of evangelism. Since they believed they were living in the last days, their task was momentous: the evangelization of the world in their generation. For that, they clearly needed supernatural ability to proclaim Christ. As they studied scripture for direction, they soon began to focus on the person and work of the Holy Spirit.

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<sup>8</sup> Michael P. Hamilton, *The Charismatic Movement* (Grand Rapids, MI: William B. Eerdmans Publishing Company, 1975), 16.

<sup>9</sup> Martin, *Glossolalia in The Apostolic Church*, 10.

<sup>10</sup> Quebedeaux, *The New Charismatics*, 129.

<sup>11</sup> Felicitas Goodman, *Speaking in Tongues: A Cross-Cultural Study of Glossolalia* (Chicago, IL: The University of Chicago Press, 1972), 5.

Their study of scripture indicated that spiritual power was available to them in a special experience of baptism in the Holy Spirit. This baptism, they discovered, was “endowment with power for service.” It made service obligatory. It gave power for “unwearied work, “and they took its availability seriously. “If I may be baptized with the Spirit, I must be,”<sup>12</sup> wrote Moody’s associate, Reuben Archer Torrey. His conclusions shattered religions complacency: “If I am not willing to pay the price of this baptism, and therefore am not baptized, I am responsible before God for all the souls that might have been saved but were not saved through me because I was not baptized with the Holy Spirit.”<sup>13</sup> Parham by December 1900, long fascination with the doctrine of the Holy Spirit resulted in an assignment for his students: to discover biblical evidence for the baptism in the Holy Spirit. His peers who referred to such baptism generally associated it with either a purifying or empowering work of the spirit. None had proposed uniform initial evidence. On the contrary, various radical views on evidence were put forth (such as the suggestion that certain physical behavior indicated Baptism), such views tended to discredit the doctrine. Respected evangelicals like R. A. Torrey, on the other hand, while agreeing that tongues might be evidence of Baptism, refused to specify uniform evidence. They taught (as had Moody) that spirit baptism would be shown by a desire “to learn keep asking and waiting for power.”<sup>14</sup> I submit to you that is what Jesus said wait on the promise of the indwelling, until you have been endued with power.

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<sup>12</sup> Hamilton, *The Charismatic Movement*, 16.

<sup>13</sup> Hamilton, *The Charismatic Movement*, 128.

<sup>14</sup> Antony D. Palma, *Declare Under Inspiration: Insight from the Greek Advance* (London, UK: Dean Theology Division, Assemblies of God Graduate School, 1978), 31.

Parham disagreed and the lack of agreement on the matter of evidence of Spirit baptism trouble him. He regarded this as a hindrance to the effective proclamation of the experience. Unlike the majority of those in the holiness movements, Parham had already separated the second definite work of grace from the Holy Spirit. Rather than stressing two crisis experiences, he was moving in the direction of teaching three definite stages: conversion, sanctification, and Spirit baptism. After completing their assignments, Parham's students agreed that the baptism in the Holy Spirit clothed the believer with power for service. They also agreed that the biblical evidence of such baptism was always speaking in tongues. Apostolic faith, as William J. Seymour proclaimed it in Los Angeles set three stages in the salvation process. Believers were to be converted, sanctified, and Spirit filled. These necessarily followed in sequence: a valid Spirit baptism came only on "the clean, sanctified life." Therefore, seekers were instructed first to be sanctified and then to be Spirit filled. "Too many have confused the grace of sanctification with the enduement of power or the Baptism of the Holy Ghost is a gift of power upon the sanctified life, so when we get it we have the same evidence as the disciples received on the Day of Pentecost in speaking in new tongues."<sup>15</sup> In a revival at Simpson's Missionary Training Institute in 1907, several of the Alliance's young promising leaders accepted Pentecostal teaching. After a period of uncertainty in responding to Pentecostalism, Alliance believers virtually excluded tongues-speaking from their movement. They adopted the position that tongues should neither be sought nor forbidden. Alliance spokesmen believed that any gift might be evidence of Spirit baptism. In this way they rejected both the Pentecostal focus on tongues as the evidence

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<sup>15</sup> Edith Waldvogel Blum Hofer, *The Assemblies of God: A Popular History* (Springfield, MO: Radiant Books, Gospel Publishing House, 1985), 18-52.

of the Baptism and the Pentecostal distinction between tongues as evidence and tongues as a gift.

Even without an official statement of faith, participants in the Hot Springs General Council clearly learned toward a concept of salvation that made them open to modifying the Wesleyan-Pentecostal interpretation that was predominant in other organized Pentecostal groups. Wesleyan (or holiness) Pentecostals, like members of the various apostolic faith fellowships or the Pentecostal Holiness Church, taught the need of two “works of grace” before one could be baptized in the Spirit. William Durham had been a Baptist before becoming an independent holiness preacher. He preached and practiced divine healing as well as holy living. When the Pentecostal revival broke out in the Chicago area in 1906, he turned his attention to the biblical evidence of Spirit baptism. About fifty of his members spoke in tongues at another Chicago mission; they urged their pastor to seek a Pentecostal baptism.<sup>16</sup>

Durham doubted neither their sincerity nor their experience, but he strongly opposed the teaching that tongues were the “uniform initial evidence.” Only after lengthy Bible study and careful observation did also admitted, “All the experiences I had ever seen, my own included, were far below the standard God had lifted up in the Acts.”<sup>17</sup> Up to this time he had upheld the teaching that the baptism in the Holy Spirit could be claimed by faith: no evidence necessary.

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<sup>16</sup> J. L. Parker, *The Wisdom of Our Fathers* (New York, NY: Puritan Conference, 1956).

<sup>17</sup> J. Wesley, *A Plain Account of Christian Perfection* (Kansas City, MO: Beacon Hill Press Company, 2015), 52.

*The “Pentecostal Distinctive”*

The new problem centered on Fred Francis Bosworth, a popular young evangelist and pastor. Bosworth, a talented musician, had joined the Pentecostal movement in Zion, Illinois, in 1906. He had itinerated widely and had achieved a reputation for success in ministering divine healing. A participant in the Hot Springs convention, Bosworth had many friends at all levels in the Assemblies of God.

During the months following the Oneness Crisis, Bosworth began to express frustration over the central Pentecostal position that tongues were the uniform initial evidence of Spirit baptism. This view helped to define Pentecostalism. Bosworth also objected to the Pentecostal distinction between tongues as “uniform initial evidence” and tongues as a spiritual gift. He believed that tongues were a gift history people sought to speak in tongues rather than be Spirit –filled. “After eleven years in the work on Pentecostal lines,” he said, “I am absolutely certain that many who receive the most powerful baptism for service do not receive the manifestation of speaking in tongues.”<sup>18</sup>

On the other hand, he believed that many who spoke in tongues “are not, nor ever have been baptized in the Spirit.” “Error in teaching,” he concluded, “is mainly responsible for so much of the superficial work and consequent irregularities which Satan has used to turn aside thousands of hungry souls. In the end, the Council adopted a decisive resolution. “This Council,” it read. “Considers it a serious disagreement with the Fundamentals for any minister among us to teach contrary to our distinctive testimony that the baptism of the Holy Spirit is regularly accompanied by the initial physical sign of speaking in tongues as the Spirit of God gives the utterance.” Ministers who “attached as

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<sup>18</sup> S. Barabus, *So Great Salvation: The History and Message of the Keswick Convention* (Aurora, CO: Wipf and Stock Company, 1952), 3-215.



“error” this distinctive testimony” were to be excluded.<sup>19</sup> Then within more radical and pietistic Protestantism there has grown up a tradition which holds that salvation, so far as it may be known in this life, is experienced in two stages. Number one, the experience of becoming a Christian; then, as a later and distinct event. Number two experience of the Holy Spirit. For many Puritans, the second experience was one of assurance.<sup>20</sup> For Wesley, the first stage was justification and partial sanctification, the second the divine gift of entire sanctification or Christian perfection.<sup>21</sup>

A direct line can be drawn from Puritan teaching on the Spirit through early Methodism to the nineteenth century Holiness Movement with its “Higher Life” message, in which justification by faith (deliverance from the penalty of sin) was distinguished from the second divine work of sanctification, also received by faith (deliverance from the power of sin). One of the Holiness Movements most vigorous offspring, the Keswick Convention, used to be notable for its “second blessing” teaching, and such metaphors as the one which characterizes some Christians as living between Calvary and Pentecost still have currency at the convention.<sup>22</sup>

Within this whole tradition the idea of Spirit-Baptism has often been associated with the second stage. Thomas Goodwin equated the experience of assurance with the ‘seal of the Spirit’ and with the Baptism with the Holy Ghost; he even called it “a new

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<sup>19</sup> Hofer, *The Assemblies of God*, 18-52.

<sup>20</sup> Parker, *The Wisdom of Our Fathers*.

<sup>21</sup> Wesley, *A Plain Account of Christian Perfection*.

<sup>22</sup> Barabus, *So Great Salvation*, 3-215.

conversion.”<sup>23</sup> John Fletcher, the saintly Methodist, quite often used the phrase ‘baptism with the Spirit, and understood it to describe the sudden receiving of entire sanctification.’<sup>24</sup> Among the earlier “Higher Life” teachers the second experience of sanctification was commonly called the baptism of the Holy Ghost.

However, towards the close of the nineteenth century, particularly in America, the emphasis in the use of the phrase gradually shifted from the idea of sanctification and holiness (purifying baptism in fire cleansing from sin) to that of empowering for service. At the same time in the United States there was a growing interest in spiritual gifts, and several prominent holiness leaders taught that these could and should still be in operation within the church. It was directly from this context that Pentecostalism sprang the latest and most flourishing branch of Christianity. As a full- scale movement, it dates from the remarkable series of meetings in Azusa Street, Los Angeles, which began in 1906. Its beginnings may be traced back to Topeka Bible College where what was to become the distinctive belief of Pentecostals was fully formulated at the end of 1900-namely, “that in apostolic times, the speaking in tongues was considered to be the initial physical evidence of a person’s having received the baptism in the Holy Spirit. According to J. R. Flower, a leading figure in the American Assemblies of God from 1914 to 1959, “It was this decision which has made the Pentecostal Movement of the Twentieth Century.”<sup>25</sup> As a result of their own experience the early pioneers of this movement came to believe that

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<sup>23</sup> Thomas Goodwin, *Works I, Sermon XV, XVI* (Chicago, IL: University of Chicago Press, 1972), 57-60.

<sup>24</sup> N. Bloch-Hoell, *The Pentecostal Movement* (Topeka, KS: Christianity Today Publishing Company, 1964), 141.

<sup>25</sup> C. Brumback, *Suddenly...From Heaven* (Omaha, NE: Gospel Publishing Company, 1961), 23.

the baptism in the Holy Spirit is a second (Pentecostal) experience distinct from and subsequent to conversion which gives power for witness.

In J.D.G. Dunn's book *Baptism in the Holy Spirit*, he deals with it as being the act of conversion –Initiatory Preparatory stage when receiving the Baptism of the Holy Spirit.<sup>26</sup> He states that Pentecostals believe that receiving the Holy Spirit is the Order of Salvation, namely, that the Spirit works in or with a person prior to his conversion, enabling him to repent and believe. At which point he receives Jesus into his heart and life. To these two-distinct works of grace, the Pentecostals adds a third in his theology of the baptism of the Spirit.<sup>27</sup> Once we except Jesus Christ as our personal Savior, we receive the Holy Spirit in our lives if you have been born again, Christ lives within you.

To become a Christian, in short, is to receive the Spirit of Christ, the Holy Spirit. What the Pentecostal attempts to separate into two works of God, is in fact one single divine act. There is an even more basic question which in Dunn's conclusions rise, and one which must be fully dealt with: Accepting that the gift of the Spirit is what makes a man a Christian, how do he and others know if and when he has received the Spirit? In what ways does the Spirit manifest his coming and his presence? What indications are there that the Spirit is active in a congregation or in a situation? Clearly these are thought that in Dunn's dealings that he had been less than just to the Pentecostals he simply added in reference to these questions that Pentecostals teaching on gifts including glossolalia, while unbalanced, is much more soundly based on the NT than is generally recognized.<sup>28</sup>

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<sup>26</sup> James D. G. Dunn, *Baptism in the Holy Spirit: A Re-examination of the New Testament Teaching on the Gift of the Spirit in Relation to Pentecostalism Today* (London, UK: SCM Press, 1970).

<sup>27</sup> Dunn, *Baptism in the Holy Spirit*.

<sup>28</sup> Dunn, *Baptism in the Holy Spirit*.

This Holy Spirit dwells in every believer but he does not necessarily control each believer. Hence, there is a “filling of the Spirit” which every believer, after salvation, may enjoy many times. There is one Baptism, but many fillings. That is why the literal Greek for Paul’s writing is: “By being filled with the Spirit.” Now the filling and the baptism are two distinct things. The Baptism is the placing into the body of Christ at Salvation and the filling is one’s yielding to the indwelling Spirit’s control. Not only does every believer receive the Baptism at salvation, but he receives one or more of the gifts as well.

Much is heard today about the Charismatic Movement. The word “charismatic” or “charisma” only means gifts from the Holy Spirit. Every believer is a partaker of the Holy Spirit at salvation when the Holy spirit baptizes him into Christ’s body. It is at this baptism that the Spirit bestows a gift or “His charisma” upon every new born child of God. However, it is wrong for any group to tell the world that they have “The Gift” because they have “Sign Nine” – the last and least of the Gifts and that all other signs and evidences are meaningless. Paul describes gifted or charismatic ministers: “And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers” (Eph. 4:11-16). The apostles were first because the church was “built upon the foundation of the apostles and prophets.” Once the foundation was laid and the original apostles died, this gift was ceased. Prophets were next and the gift was not only foretelling the future but for telling the facts of the Gospel. Today gifted preachers giving forth the “good news” manifests this evidence of the Spirit. Evangelists, pastors, and teachers are self-explanatory and are also recipients of the Spirit’s gifts. This often

explains the failure of men who seek the ministry as a vocation. They have never been called, and therefore fail.

It is not God's will that all members of the body should have the same gift. The gift of tongues and the interpretation of tongues was the ability to speak in foreign languages. The scripture state respectively: "...they...began to speak in his own language..." and "...how hear we every man in our own tongue, wherein we were born?" And again: "...we do hear them speak in our tongues the wonderful works of God..." (Acts 2: 4-6) Some fourteen or more languages were spoken and understood.

From 55 A. D. until the Twentieth Century they did cease. It is only in the twentieth century that a revival of tongues occurred. However, one searches in vain for the original-just one instance of it. Why can't a missionary go to Japan and receive the gift of Japanese? Or go to South America and receive the gift of Spanish or Portuguese? This happened in the day of Pentecost. The American Bible Society after listening to scores of tapes of recorded "tongues" speakers, stated: "Not once was there a known language spoken."<sup>29</sup> Is God not all powerful? Can He not give us one "tongues" speaker who has the original Pentecostal gift? Could it be that God is unable to do what He did at Pentecost? Why can't men go to other nations and speak in the languages of the people? Is it possible that the original gift ceased? Why not strive for the original gift? When this begins to happen, I will believe that tongues are for today but it is not happening! The point being stressed is that all of God's people have baptism, and all have one of the gifts-therefore we are All charismatic (Acts 3:25).

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<sup>29</sup> Andrew Murray, *Experiencing the Holy Spirit* (New Kensington, PA: Whitaker House, 1984), 11.

The Topeka Revival in 1900-1901 in Kansas from the work of Charles F. Parham, a holiness preacher born in Muscatine, Iowa, identified with the holiness movement of his day, preached faith healing, and believed in the imminent premillennial return of Christ. Parham assigned his students the responsibility of studying the baptism in the Holy Spirit and determining its biblical evidence. When he returned, he found that the students concluded that speaking in tongues was the evidence of this Baptism.

Beginning with a New Year's Eve service on December 31, 1900, the revival began to take shape as the students sought this experience. On January 1, 1901 the first one to receive the Baptism was Agnes Ozman. Like Parham, she had visited other centers where the doctrines of faith healing, sanctification, and the Baptism in the Holy Spirit had produced much interest. For a time, she had studied at Simpson's Bible School in Nyack. When Parham laid his hands on her to receive the Baptism of the Holy Spirit, she recounted, "I began to speak in tongues, glorifying God. I talked several languages. It was as though rivers of living water were proceeding from my innermost being."<sup>30</sup> For several days she spoke only in tongues. Parham said that "one government interpreter claimed to have heard twenty Chinese dialect distinctly spoken in one night" and further asserted that "the students of the college were speaking the languages of the world."<sup>31</sup> Parham recognized the revolutionary significance of the identification of the baptism in the Holy Spirit with speaking in tongues. It is said that the Lord has given languages to the unlearned, Greek, Latin, Hebrew, French, German, Italian, Chinese, Japanese, Zulu, and the languages of Africa, Hindu, and Bengali, and dialects of India, Chipperna, and

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<sup>30</sup> Sarah E. Parham, *The Life of Charles F. Parham, Founder of the Apostolic Faith Movement* (New York, NY: Garland Publishing, Inc., 1985), 54.

<sup>31</sup> Arthur T. Pierson, "Speaking in Tongues," *The Missionary Revival of the World* (July 1907): 492.

other languages of the Indians, Esquimaux, the deaf mute language and, in fact the Holy Ghost speaks all the languages of the world through His children.<sup>32</sup> Thus, many believed that speaking in tongues was a language gift to be used in overseas missions.

Arthur T. Pierson, editor of the *Missionary Review of the World* and a watchdog for missions' interest, received many inquiries about the legitimacy of speaking in tongues and other gifts of the Holy Spirit. The doctrine of divine healing and speaking in tongues made spiritual experience vivid and real. The Pentecostals come with a clear message, presenting not only the mystical presence of God, but the manifest presence as well. Heart-hunger for the "reality" was realized! The living God was made available to the common man!

The late nineteenth century in the United States, between 1850 and 1900, there were at least eleven episodes of speaking in tongues, occurring in New England, Ohio, Minnesota, South Dakota, North Carolina, Tennessee, and Arkansas. These were all isolate, however, and did not seem to have more than local significance. As early as 1875, R. B. Swan, a pastor in Providence, Rhode Island, reported manifestations of tongues in his services. He and his wife, with a few others, received the experience at this time. He reports, "In the year 1874 – 1875, while we were seeking, there came among us several who had received the Baptism and the gift of tongues a number of years before this, and they were very helpful to us."<sup>33</sup> In 1889, Daniel Awry, of Delaware, Ohio, was converted. Shortly afterward, on New Year's Day, 1890, at a prayer meeting, suddenly the Spirit fell on him and he began to pray in an unknown tongue. He reports that his wife received a similar experience ten years later. While he was ministering in Berrah,

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<sup>32</sup> Pierson, "Speaking in Tongues," 684.

<sup>33</sup> Henry P. Van Dusen, "The Third Force in Christendom," *Life* (June 9, 1958): 113-124.

Tennessee, in 1899, a dozen persons received the experience. Later, when he found others who reported similar experiences, he joined their fellowship. A Pentecostal outpouring came to the Swedish Mission Church in Moorehead, Minnesota, in 1892, where John Thompson was pastor.<sup>34</sup>

Frequently, while Pastor Thompson was preaching the power of God would descend, people falling to the floor, speaking in tongues. Remarkable testimonies of divine healing were reported. Several other Minnesota communities nearby enjoyed a similar stirring and the revival persisted for several years.

There were many more instances describes one episode that occurred in the early days of the Azusa revival when a newspaper reported visited: He had been assigned to “write up” an account of the meetings held by those supposed ignorant, fanatical, demented people but it was to be from the standpoint of the cosmic or ridiculous, - the more highly sensational the better. It was doubtless supposed that this would more freely meet the tastes of the readers of the paper and the reporter went to the meeting with feelings of harmony with those of his employers. He was going to a “circus,” as the others and he would say, so far as genuine worldly amusement is concerned but, fortunately he witnessed some very touching and solemn scenes and heard the Gospel truth so powerfully presented in the Holy Ghost by different persons that his frivolous feelings gave way to devout ones. After a little while, a Spirit-filled woman gave such a mighty exhortation and appeal to the sinner to turn to God That the reporter was still more greatly impressed. Suddenly she broke out, not voluntarily, but truly as the “Spirit gave utterance” in a different language, one with which she was utterly unfamiliar. It

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<sup>34</sup> J. Edwin Orr, *The Flaming Tongue: Evangelical Awakening, 1900* (Chicago, IL: Moody Press, 1975), 184.



was in the native tongue of the foreign born reporter, who was also proficient in the English language. Directing her earnest gaze upon him she poured forth such a holy torrent of truth, by way of exposing his former sinful, licentious life, that she was perfectly dumbfounded, no one seemingly understanding the language but him.<sup>35</sup>

When the services were over, he at once forced his way to the woman, asking her if she knew what she had said concerning him while speaking in that particular foreign language. "Not a word," was her prompt reply. At first, he could not believe her, but her evident sincerity and perfectly grammatical and fluent speech thoroughly convinced him that she absolutely knew nothing of the language. Then he told her that she had given an entirely correct statement of his wicked life, and that he now fully believed her utterances were exclusively from God in order to lead him to true repentance and the accepting Jesus Christ as his personal Savior. He at once faithfully promised such a course. Going from the meeting he informed his employers that he could not give them such a report as they expected him to present. He added, however, that if they wanted a true and impartial account of the meeting he would gladly give it but they did not want that, and also plainly told him that they did not need his services thereafter.<sup>36</sup>

Tongue- speaking was not new to some of the holiness people in the South. In 1896, more than one hundred people were reported to have spoken in tongues at a great revival at Cary's Creek, North, among the Church of God people.<sup>37</sup> Although no connection was made between the experience and the doctrine of the fullness of the Holy

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<sup>35</sup> Lawrence O. Richards, *Bible Reader's Companion: Home Bible Study Library* (Colorado Springs, CO: Cook Communications Ministries, 2004), 80-81.

<sup>36</sup> Richards, *Bible Reader's Companion*, 82-83.

<sup>37</sup> Charles W. Conn, *Like a Mighty Army* (Memphis, TN: Church of God Publishing House, 1955), 25.

Spirit at the time, it did precondition many for the doctrine of tongues as the initial evidence of the reception of the Holy Spirit when the report of the Azusa Street revival reached the Southland. Most holiness people in the South who read of the Pentecostal revival in Los Angeles reacted favorably.

G. B. Cashwell, a minister in the Holiness Association of North Carolina, left for Los Angeles in November, 1906, to see for himself the Azusa Street meeting. He was upset at first by some features of the revival, particularly the mixture of races in the mission. God softened him, however. At first deeply prejudiced against Negroes, he saw his prejudice fading as interest in speaking with other tongues began to overwhelm him. After a few services, he "lost his pride" and asked Seymour and several Negro boys to lay hands on his head in order for him to be "filled." In a short time, he received the Pentecostal experience and joyfully began to speak with other tongues.<sup>38</sup>

Furthermore, as far as the Holy Spirit in the historical perspective from the earliest of time, man has been aware that all physical phenomena pointed to something beyond the physical that beyond the realm of the senses lay a vast world of the spiritual. Although this spiritual world is invisible, it controls the physical world. This elemental natural and vital force was called by the Greeks, "pneuma." This pneuma filled all things.

The mysterious power of God, conceived in the first place as the mode of God's activity, manifested especially in supernatural revelation to selected individuals and in their being possessed by a force which gave them marvelous strength, courage, and wisdom, and the knowledge of God's will and His dealings with men, later identified with the personal presence of God, and regarded as the distinctive endowment of His

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<sup>38</sup> Conn, *Like a Mighty Army*, 152.

People; and in the New Testament understood as the mode of God's operation in the church, made possible through the work of Christ and mediating the glorified Christ to His People and the church to its exalted head.<sup>39</sup>

This historical awareness elevated Pentecost from being an agricultural feast and the commemoration of the reception of the Law to the historical moment when the Church of Jesus Christ was inaugurated, empowered, and brought into the fullness of being.

When talking of Pentecost as Christians, we refer to: (1) the historical moment when God through Jesus Christ went forth as the Holy Spirit to be a living witness among His people. Pentecost in Christian terminology brought a new awareness of the divine presence to the people of God. No longer was belonging to the people of God defined in terms of being of the stock of Abraham physically, but it was the calling out of men and women, boy, and girls. People of all shades and different backgrounds came together, united by the blood of Jesus Christ. They were prepared to die by their confession in Jesus Christ and live by their profession of faith that Jesus Christ is the Lord's anointed, the Messiah, and the only way by which and through which we can come to possess the new life, realizable only in God.

Pentecost meant that God was now accessible to the individual Christian, that no one dare call himself a Christian who has not come under the influence of the Holy Spirit of God. It must be emphasized that the Holy Spirit is not an entity floating somewhere in space, but that it is God Himself descending. It is God revealing His own presence in the life of His new creation; that is, the people belonging to the church.

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<sup>39</sup> Paul Scott Wilson, *Interpreter's Dictionary of the Bible* (Nashville, TN: Abingdon Press, 2008), 26.

One cannot be, therefore, a follower of Christ, unless one is expected to take up his or her cross and follow Jesus, to meet the demands of Christian discipleship in his or her immediate existential and contemporary situation, and to be able to bear authentic witness of the presence of the Holy Spirit in his or her life. The task of the Holy Spirit is to bear witness of Christ, to bear witness to the truth of the Christ event. The Holy Spirit in the life of the believer reveals the fullness of the Godhead. The believer bears witness that Jesus Christ is the only begotten of the Father and that one cannot go to God without first knowing Jesus Christ. Jesus Christ is the revelation of God's presence, God's power, God's majesty. Pentecost, therefore, became the focal point of the meeting ground of God and the Christian. The Holy Spirit given on the day of Pentecost is the gift of God Himself to the church. It is the fulfillment of the promise of God Himself to the church. It is the fulfillment of the promise of God that He was going to live in and among His own people.

Biblical scholars described it as follows: Holy Spirit, The mysterious power of God. Conceived in the first place as the mode of God's activity, manifested especially in supernatural revelation to selected individuals and in their being possessed by a force which gave them marvelous strength, courage, and wisdom, and the knowledge of God's will and His dealings with men, later identified with the personal presence of God, and regarded as the distinctive endowment of his people; and in the New Testament understood as the mode of God's operation in the church, made possible through the work of Christ and mediating the glorified Christ to His people and the church to its exalted head.<sup>40</sup>

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<sup>40</sup> Myer Pearlman, *Theological Dictionary of the New Testament*, vol. VI (Springfield, MO: Gospel Publishing House, 1953), 334-335.

It is difficult to do justice to the root meaning of the Holy Spirit by limiting its etymology only to the Greek and Hebrew derivatives of the terminology, since in every society, the idea of God's Spirit has been expounded, even if sometimes in a crude form. Therefore, we shall not confine the term solely to what is found in the Greek and Hebrew. It does not give us the richness of concept necessary for a clear understanding of thought, other than the traditional one. Therefore, we will not confine ourselves to the Judeo-Greco development of the concept of the Holy Spirit. For the purpose of our Christian and classical understandings of the term, we shall introduce other concepts because of the impact of the Black Church upon American life, we have also included a section on the concept of the Divine Spirit in African religion.

The verbal noun *Pneuma* means the elemental, natural, and vital force within the human personality. It acts as a stream of air in the blowing of the wind and the inhaling and exhaling of breath. It transfers its power as the breath of the spirit. The divine spirit may be either attached, detached or both, outwardly and inwardly, filling with inspiration and gripping with enthusiasm.<sup>41</sup>

The root word itself suggests a residual potency of power or energy. The cosmological effect of *Pneuma* may be the "storm" which blows powerfully, the fair wind which rises quickly and unexpectedly and may be favorable or unfavorable, the breeze — the light breath of wind (from heaven) which is divinely soft and which quietly invigorates. At the very beginning of human awareness man conceived of a divine intelligence, a supernatural power at work in the world.

For some, *Pneuma* as the agent of natural meteorological processes influences climate, health, and even human character. Always however, there is force in *Pneuma*.

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<sup>41</sup> Pearlman, *Theological Dictionary of the New Testament*, 335.

Power flows from it, is mediated by it, and disappears with it.<sup>42</sup> This power is life giving. The withdrawal of this power results in death or a diminished existence. True in the microcosm of organic life, and especially in men and animals, *Pneuma* is physiologically the “breath” which again both process and matter is whether inhaled or exhaled in breathing.<sup>43</sup> This power is always present in the function of organic life. In all the varied functional nature of *Pneuma* in Greek thought, the one undergirding principle is that *Pneuma* is the “Force Vitae,” which is also the animation of the life principle operative within the physiological context of organic of cosmos.

While *Pneuma* was always associated with organic functions, it was not thought to be absent from the inorganic sphere. Matter itself was considered the work of *Pneuma*. *Pneuma* is the essence of the cosmos. It is the power that created the substance out of which the cosmos is made. While *Pneuma* is usually associated with the wind, it is not limited to any one basic element of the cosmos but is that divine power which creates and sustains these elements. This is implied in Aristotle’s concept of the prime mover which is itself unmoved. Aristotle is right when he designates a prime mover that moves all things. He is in error when he insists that the prime mover remains unmoved.

If the Greek *Pneuma* is to be the prime mover, it must move all things and in turn be moved by all things. It is the ability to move all things and be moved by all things that make the Holy Spirit divine. No God is truly divine who is not at the same time absolutely transcendent and eternally imminent. This is the paradox that makes the Holy Spirit divine. This is the mystery that unites God and His people.

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<sup>42</sup> Pearlman, *Theological Dictionary of the New Testament*, 335.

<sup>43</sup> Pearlman, *Theological Dictionary of the New Testament*, 335.

In the early development of the *Pneuma* concept, a clear-cut distinction is not made between the spirit of man given by God and the charismatic spirit given for particular and specific function. The relation between the human and the divine spirit is a mystery that defies rational explanation. It is not irrational, but super-rational. It demands a Holistic response of being.

In the transferred employment of *Pneuma* for mental and spiritual realities classical Greek firmly maintains the basic etymological idea of powerful material, moving breath with its many functions in man and the cosmos.<sup>44</sup>

In Aristotle's *Metaphysics*, the characteristic feature of the Greek concept of spirit, as represented by *Pneuma*, is that of something which is elementally dynamic, which fills vitally, which snatches away in enthusiasm.<sup>45</sup> To the Greek, the chief characteristic of *Pneuma* is power. For the Christian, the chief attribute of the Holy Spirit is love. Love is the fulfilling of the law of life. Later in Manticism and in poetry, *Pneuma* took on the meaning of a breath which inspires, stirs, enthuses and fills. It is experienced by the select souls of poets, priests and prophets especially the Pythia at Delphi, in specific physical and spiritual operations.<sup>46</sup>

For the Greek, the power is given intermittently. For the Christian, the power of the Holy Spirit is indwelling and abiding. In the Greek, it is also assumed that the oratorical erudition of the rhetorician is generated in *Pneuma*. In the light of its inundating nature, it was conceived as something divine. In other spheres, it was

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<sup>44</sup> Pearlman, *Theological Dictionary of the New Testament*, 337.

<sup>45</sup> Aristotle, *Metaphysics XI 7* (New York, NY: Random House Publishing Company, 1963), 50-58.

<sup>46</sup> Pearlman, *Theological Dictionary of the New Testament*, 338.

sometimes predicated as the Spirit of the gods. It is evident from the above that secular Greek made no reference to *Pneuma* as the “Holy Spirit.” The closest it came to it was its reference to the spirit of the gods. As one studies the Greek conception of the *Pneuma*, he sees how in many ways Greek thought prepares the way for Christian theology yet awaits the fulfillment of Christian theology. In this sense, Christ is not only the fulfillment of Hebrew prophecy, but also of Greek philosophy.

There is as yet no instance of the concept of a *Pneuma* hagion in secular Greek. Here biblical Greek has coined a new and distinctive expression for character and content which *Pneuma* has in Judaism and Christianity. The usage of the New Testament was felt to be equally distinctive in Latin. Here *Pneuma* hagion was not translated by the current and in part, stoically loaded terms *sacer* or divine spiritus (divine spirit) or afflatus which were equivalents for the Greek Theion, heron *Pneuma* in the religious and philosophical tradition, but the special and no less original expression *spiritus sanctus*.<sup>47</sup>

At several points, stoicism comes quite close to Christian thought. One can readily see how this concept prepares one for the next step, that of identifying the Holy Spirit as God Himself. From the time of the Wisdom Literature and Philo, under Jewish and Christian influence, the *Pneuma* is personified and identified as an independent agent of God or God. We may refer to this as the unGreek development of the meaning of *Pneuma*.

In mythology and religion, we find *Pneuma* occupying a high place. In early Greek cosmogony, the wind was regarded as originative life. Bringing dead matter into life and aliveness, the wind was inherently and potentially life-reviving. Egyptian

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<sup>47</sup> Herbert W. Richards, *Theological Dictionary of the New Testament* (New York, NY: Harper and Row, 1967), 338-339.



mythology and cosmogony gave the highest form of the idea of the wind as life-giving force. The first development of the idea of the wind as generator of life is found in Egypt. In the cosmogony of Hermopolis, the breath of wind is linked with the God Amun.... “Interpretatic Graeca” equated the god of the moving air in his life-creating omnipotence with Zeus and *Pneuma*.<sup>48</sup> In Egypt, we first encounter the idea of a God begetting a Divine Son in a mortal woman by breath. Hebrew theology is the child of Egyptian theology. Here we see a close similarity between the two. *Pneuma* and Inspiration – Inspiration, while it is generated by *Pneuma*, is not *Pneuma* itself.

It is the *pneuma* which imparts of its essence to man and nature, sometimes via inspiration. The four cultural spheres of Greek life: manticism, mysticism, poetry, and eroticism, these are linked, according to Plato, by the fact that all are dependent on the work of the divine *pneuma*.<sup>49</sup>

In poetry, *Pneuma* inspires speech. Theologically significant is the idea that *pneuma* is the cause and source of ecstatic speech in which the priestess becomes so directly the “divine voice” that the Delphic *pneuma* can be called the voice which blows forth from Stomomion mouth.<sup>50</sup>

Thus, in Manticism we see the spirit associated with voice. The Greek word *phone* is also translated as sound, for example, the sound of a wind instrument. It is very significant to note that even in Manticism, we have reference to *Pneuma* being the source of prophecy.

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<sup>48</sup> H. Richard Niebuhr, *Toward an American Theology* (New York, NY: Harper, 1967), 146f.

<sup>49</sup> Richards, *Theological Dictionary of the New Testament*, 344.

<sup>50</sup> Richards, *Theological Dictionary of the New Testament*, 346.

From the standpoint of religious phenomenology the New Testament bears witness to the same original combination when it constantly links *pneuma* and *Propheteuein* (Luke 1:67; 2 Peter 1:21; etc.), when it refers to speaking with tongues as a gift of the spirit (a reflection of Pythian prophesying in Corinth 1 (Corinthians 12-14), or when it speaks of the crying out either of the unclean spirit which departs from a man or the Holy Spirit which fills him.<sup>51</sup>

Plato in his analysis of the functional nature of *Pneuma* as inspiration did not contest with the idea as expressed in Manticism. He also believed that *Pneuma* once it converged on a person entered into every faculty of the human body, took possession of him and almost emptied him of his self-awareness, rendering him a ready vehicle for use by the gods. Since the possessed uttered prophetic utterances Plato suggested the need for a judge who validated the truth of the uttered speech. Within this context we find a parallel in Plato and Paul. The only difference being that Paul advanced the view that the speaker of tongues himself be made responsible in interpreting what he utters.<sup>52</sup>

Plato's idea about the divine inspiration issuing forth in prophecy is followed unflinchingly by Plato, Plutarch, and the early Christian Apologists. A critical look at Plato's view reveals that prophetic utterances was limited to a special "class of people," the philosophers. Paul came closer to a similar view when he replaced Plato's philosophy with the spiritual man. Delphic inspiration-Manticism is for Plato the formal element and prototype by which he explains the musical inspiration of the poet and by which he also fashions the aspect of enthusiasm or eros in his own philosophy in discussions of rhetoric, poetry, and politics.

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<sup>51</sup> Richards, *Theological Dictionary of the New Testament*, 397.

<sup>52</sup> Richards, *Theological Dictionary of the New Testament*, 406.

An idea which is originally cultic and religious, then systematized and apprehended critically, because in this way general intellectual phenomenon which is not limited to Manticism, but appears also in other spheres of actuality.<sup>53</sup>

Here is a basic theme that extends beyond the question of Manticism to the whole of Plato's philosophy. In the face of all human products, discoveries, and achievements, there must be someone who can test a right and finally judge that which is physically born, technically produced, or spiritually conceived and inspired by others in the light of its true reality and worth. Mathematicians, geometricians, and astronomers must also submit their findings to the dialectician, who alone can assess and apply them correctly. As concerns the famous Delphic oracle imported to Socrates by Chairephon, Socrates himself became its critic and thus made it true. It is in accordance with this Platonic principle that Celsus, the opponent of Christianity, deals with the religious doctrine advanced by barbarians.

Plutarch adopted Plato's view on the nature of the spirit's endowment. Lamblichus, in his theory and phenomenology of Manticism, deduces that the Spirit of God descends as a pure gift, untainted by or influenced by any cosmic, spiritual, or corporal factors.<sup>54</sup>

*Pneuma* in natural science and philosophy, although we do not encounter the early use of *Pneuma* in Anaximenes and Diogenes of Apolonia, we discover that later Greek thought assigned the energizing force sustaining the cosmos to the influence of the *Pneuma*. In the school of Pythagoras as well as Empedocles, the bond which unites men not only among themselves and upwards to the gods, but also downwards to the animals

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<sup>53</sup> Richards, *Theological Dictionary of the New Testament*, 412.

<sup>54</sup> Richards, *Theological Dictionary of the New Testament*, 120.

is the spirit which works through the world. “In the field of medicine from Hippocrates on *Pneuma* occupied a very unique place in Greek medical vocabulary. *Pneuma* was the vital and decisive element; health depended on the measure of its circulation in the body.” As a meteorological phenomenon the spirit influenced both the physical constitution and the character.<sup>55</sup>

Working of the Spirit as advanced by Aristotle later influenced Stoic philosophy. His pneumatology was capitalized upon in Stoa. His pneumatology offers an explanation of the whole world, both organic and inorganic, its constitution and unity, its tension and vitality, its being as a whole, and the individual qualitative nature of each individual creature within it. It assimilates both nature, science, and the popular belief in the divine, life-giving power of breath. The doctrine of *Pneuma*, as found here in philosophy, is a most consistent and historically most influential systematic development.<sup>56</sup>

Along with the elementary physical aspect, the Stoic concept of *Pneuma* has a psychological-anthropological, cosmological, and metaphysical-theological aspect.

Only rarely equated with air as one of the four elements, *Pneuma* is mostly regarded as a substance of its own which unites fire and air in itself. As the source and divine principle of the four elements, it surpasses and permeates those by its greater rarity, activity and vitality. . . . Invisibly fine corporeality, air-like form, the bearing of warmth or fire, spontaneous movement and tension make *Pneuma* the mighty substance which permeates moves, vivifies, and gives soul to all reality in all forms. . . . In ascending degree of purity, strength and tension *Pneuma* gives individual unity to lifeless things like stone or wood in the inorganic world . . . as the spirit operating in nature it gives growth to plants, and as physical spirit it gives soul to animals: in man this consists of a specially light and fine spirit which is native to a man, which carries warmth and which glows with fire. From its seat in the heart, the centre of the soul's life, it circulates in special channels through the organism, making possible not only the vital

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<sup>55</sup> Richards, *Theological Dictionary of the New Testament*, 121.

<sup>56</sup> Richards, *Theological Dictionary of the New Testament*, 348.

functions but also those of mind and soul especially the activity of the five senses, also conceiving, speaking, and thinking.<sup>57</sup>

One finds in the foregoing quotations an indication that the Spirit-pneuma was not personified in Greek philosophical and religious thought. It was only operative because it was the agent of the gods. By contrast, in the New Testament we are confronted with the dynamic personal Holy Spirit a distinct personality operating within the God-head in its confrontation with the community of believers. (There is, however, a paradox in the church doctrine of the Holy Spirit.)

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<sup>57</sup> Richards, *Theological Dictionary of the New Testament*, 349.

## **CHAPTER FOUR**

### **THEOLOGICAL FOUNDATIONS**

As stated in the historical foundations chapter, the focus will be on the American Evangelist and faith healing with Bible evidence of Spirit baptism with teaching with speaking in tongues according to Charles Parham, and William J. Seymour of the Azusa Street Revival of the 1900's in Los Angeles California. In Christian Theology, baptism with the Holy Spirit (also called baptism in the Holy Spirit or Spirit baptism) is distinguished from baptism with water. It is frequently associated with incorporation into the Christian Church, the bestowal of spiritual gifts, and empowerment for Christian ministry.

Christian traditions accept it as a theological concept, nevertheless different Christian denominations and traditions have interpreted its meaning in a variety of ways due to differences in the doctrines of salvation and ecclesiology. As a result, Spirit baptism has been variously defined as a part of the Sacraments of initiation into the church, as being synonymous with Christian perfection, or as being a second work of grace that empowers a person for Christian life and service.

Systematic or dogmatic theology has many angles of approach, each casting a different light on Christian faith. In the classical approach still favored by many European and North American theologians, theology is the methodical investigation and

interpretation of the content of Christian faith, the orderly clarification and explanation of what the Christian message affirms. From another angle, theology is “faith seeking the clarity of its cause.”<sup>1</sup> That is, it is reflection on Christian life amid struggles for freedom or liberation, for the full of all persons, and for the transformation of human persons and societies as manifestations of and in expectation of the reign of God.<sup>2</sup>

By the mid-nineteenth century, the nationwide consuming fire of the Second Great Awakening had slowed and cooled, some would say because there was nothing more to burn. The cinders remained, and indeed the fires have rekindled again and again throughout American religious history; from the holiness revivals at camp meetings in Kentucky, Tennessee, North Carolina, and Georgia in late 1800s, sparked by the charismatic preaching of Benjamin Harding Irwin and A. J. Tomlinson (founder of the Church of God tradition), to the more familiar recent revival meetings of preachers like Billy Graham and Christian musicians like Keith Green.

One of the most significant of these descendent revival movements is Pentecostalism, which traces its beginnings to an interracial congregation meeting in Los Angeles, California, in 1906. Its leader was a charismatic African American preacher named William J. Seymour. Seymour was a disciple of revivalist preacher Charles Fox Parham, who taught that glossolalia, or the spiritual gift of speaking in tongues, was the defining mark of one’s baptism by the Holy Spirit.

On April 9, 1906, Seymour’s small congregation was overcome by a mass outbreak of tongues. It was a new Pentecost of sorts, much like that remembered in the second

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<sup>1</sup> Philip Clayton, *Explanation from Physics to Theology* (New Haven, CT: Yale University Press, 1989).

<sup>2</sup> John B. Cobb Jr., *A Christian Natural Theology* (Philadelphia, PA: Westminster Press, 1965).

chapter of the New Testament book of the Acts of the Apostles. As news spread, Seymour's groups grew rapidly. Soon they needed a bigger space, so they moved to a house located at 312 Azusa Street. Thus the name, "the Azusa Street Revival. The Pentecostal Apostolic Faith Movement, as Seymour called it, thrived on Azusa Street for three years before internal and external pressures began to break it apart. By then, however, many other Pentecostal preachers, black and white, women and men, were helping to spread the movement throughout the United States and around the world. In Los Angeles, the most significant successor to Seymour was the very remarkable preacher and religious entrepreneur Aimee Semple McPherson (1890-1944). After years as a Salvation Army missionary in Hong Kong and revival preacher in Ontario and Rhode Island, she arrived in Los Angeles in 1918 in her "Gospel Auto," a black Oldsmobile with the message, "Jesus Is Coming Soon-Get Ready," painted across its doors in large, white, capital letters. One night, she recounts, she heard a message from God: "Shout, for the Lord hath given you the city."

Soon Aimee was preaching to hundreds every day in rented halls. In 1922, she established the first radio station owned by a religious organization and was the first woman ever to preach on the radio. By 1923, she was preaching several times weekly at her \$1.5 million 5,000-seat Angelus Temple, which became the headquarters for her International Church of the Foursquare Gospel (Incorporated in 1927). McPherson's sermons were famous for vaudevillian flair, involving elaborate illustrations and dramatic staging. Once, dressed as a police officer, she rode up to her pulpit on a motorcycle. By the time of McPherson's death in 1944, probably from a drug overdose after a revival meeting, the Foursquare church had close to 400 branches in North America, 200 foreign



missions, and a Bible college. Her son succeeded her as leader of the movement, which to this day continues to thrive and spread all over the world.

Since the Azusa Street phenomenon about a century ago, America and the world have witnessed the tremendous growth in Pentecostalism (which includes the International Church of the Foursquare Gospel, Assemblies of God, the Church of God denominations, and many other charismatic and holiness churches). According to the Yearbook of American and Canadian Churches, membership in the Church of God in Christ, which is a predominantly African American Pentecostal denomination, grew from 200,470 in 1935 to 5,499,875 in 1991. The Assemblies of God denomination grew from 50,386 in 1925 to 2,830,861 in 2005 and is one of the fastest growing denominations today. The Assemblies of God Church is consistently ranked as one of the fastest growing churches in America (along with the Catholic Church and the Church of Jesus Christ of Latter-day Saints). All three of these denominations are among the twenty-five largest Christian bodies in the United States today. Many smaller Pentecostal denominations demonstrate similarly dramatic growth.

Revivalism and the evangelical consciousness in each new revivalist movement is unique of course and yet none is imaginable without the birth of the uniquely American evangelical consciousness that took hold during the Second Great Awakening and that continues to this day. To be sure, that consciousness is itself multifaceted and complex, resisting any simple definition. Yet we may identify four hallmarks that appear in nearly all its manifestations.

First, theologically, it is rooted in the Armenian tradition of Protestant Christianity. Rejecting a street Calvinist doctrine of predestination, it sees salvation as

something that can be gained, lost, and regained. Salvation is not a fact but an ongoing process of sanctification by which one grows more and more Christ like in one's daily moral and devotional life. Or not. Thus, the need for revival and rededication.

Second, and again in reaction to traditional Calvinism, this American evangelical consciousness places a premium on religious experience and powerful emotions. In Finney's writings one witnesses about the need to excite feelings through preaching and other "new measures." Wesleyans likewise valued the experience of a "warm heart" far more than whatever joys some orthodox Presbyterians might get from the rigor of systematic theology and a proper order of worship. Disapproving of the wild emotionalism of revival camp meetings, the 1805 General Assembly of the Presbyterian Church declared, "God is a God of order and not of confusion, and whatever tends to destroy the comely order of his worship is not from him."

The third hallmark follows from the first two. If salvation can be gained and lost, and if emotions are key to awakening the desire for conversion and rededication, then revivalism is necessarily a human activity and not simply "the surprising work of God." A successful revival, that is, a revival that draws many people and produces many converts, requires its preachers and organizers to deploy certain techniques that "produce powerful excitements." Revivals are staged, scripted, and performed.

The fourth and final hallmark of the American evangelical consciousness follows from the third. Given that revival depends on human techniques aimed at arousing intense religious feeling, it is no surprise that this consciousness is oriented toward charismatic individual leaders. Revivals occur around exciting preachers who have mastered tried and true techniques or who have developed their own special new measures. Think of Finney,

McPherson, and Graham. At the center of a successful revival is a compelling personality.

So prevalent are these features within so many varieties of evangelical and charismatic Christianity today that one might think that they were as old as the Apostle Paul himself. Many Christians would argue that they in fact are and many of those would go so far as to say that you cannot be a true Christian without embracing them, in spite of the fact that most Christians in the world do not. The fact that these hallmarks of evangelical consciousness have become so closely identified with the essential tenets of Christianity in the United States today is evidence of the powerful influence of revivalisms in American religious history.

Breathing strange utterances and mouthing a creed which it would seem no sane mortal could understand the newest religious sect has started in Los Angeles. Meetings are held in a tumble –down shack of Azusa Street near San Pedro, and devotees of the weird doctrine practice the most fanatical rites, preach the wildest theories, and work themselves into a state of mad excitement in their peculiar zeal. Colored people and a sprinkling of whites compose the congregation, and night is made hideous in the neighborhood by the howling of the worshippers who spend hours swaying back and forth in nerve-racking attitude of prayer and supplication. They claim to have the gift of tongues and to be able to comprehend the babble.

*The Los Angeles Times* report on the Azusa Street Revivals, 1906 (quoted by Luis Lugo) on January 1, 1901, a student, Agnes Ozman, requested that Parham laid his hands on her in the biblical fashion. When he did this and prayed, according to her own

testimony, the Holy Spirit fell upon her; and she prayed successively in several tongues unknown to her.<sup>3</sup>

Others in the group received the gift as well. This, in the judgment of some church historians, was the beginning of the modern Pentecostal movement. When visiting a service of a Pentecostal group, members of major denominations would experience quite a cultural shock, for they were accustomed to a much more formal and liturgical type of service.

In the early 1950s, however, this began to change. In some hitherto unlikely places, glossolalia began to be practiced. In Episcopal, Lutheran, and even Catholic churches, there was an emphasis on special manifestations of the Holy Spirit's work. There were significant differences between this movement, which could be called neo-Pentecostal or charismatic, and the old-line Pentecostalism which had sprung up at the beginning of the twentieth century and continues to this day. Whereas, the latter had formed definite denominational groups whose members were largely from the lower socioeconomic classes, neo-Pentecostalism was more of a trans-denominational movement, drawing many of its participants from the middle and upper-middle classes.<sup>4</sup> In terms of H. Richard Niebuhr's classifications, Pentecostalism would probably be designated a "sect" and neo-Pentecostalism a "church."<sup>5</sup> The two groups also differ in the way in which they practice their charismatic gifts. In the old-line Pentecostal groups, a number of members might speak or pray aloud at once. Such is not the case with

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<sup>3</sup> Klaude Kendrick, *The Promise Fulfilled: A History of Modern Pentecostal Movement* (Springfield, MO: Gospel, 1961), 48-49, 52-53.

<sup>4</sup> Richard Quebedeaux, *The New Charismatics: The Origins, Development, and Significance of Neo-Pentecostalism* (Garden City, NY: Doubleday, 1976), 4-11.

<sup>5</sup> H. Richard Niebuhr, *The Social Sources of Denominationalism* (New York, NY: Henry Holt, 1929), 17-21.

charismatic Christians, some of whom use the gift only in their own private prayer time. Public manifestations of the gift are usually in special groups rather than in the plenary worship service of the congregation.

Systematic or dogmatic theology has many angles of approach, each casting a different light on Christian faith. In the classical approach still favored by many European and North American theologians, theology is the methodical investigation and interpretation of the content of Christian faith, the orderly clarification and explanation of what the Christian message affirms. Before we dig into the details of Christian theology, we should remind ourselves that we are not discussing detached theoretical propositions but the story of the Bible-the concrete, dramatic narrative of God and the people of God, the history of Israel, the events in which God is revealed for our salvation. The Bible is the story of creation, the rebellion of humanity, the election and covenant with Israel, the coming of the Messiah, the reconciliation of God and humanity, the birth of the church as God's instrument in the divine mission to the world, and the gift of the Spirit as the promise of final fulfillment. The Christian gospel and the Christian faith are based in these stories, and Christian theology attempts to understand and interpret these stories of what God has done and is doing.

The function and task of theology is to test, criticize, and revise the language that the church uses about God, to test it by its norm-namely, God's self-disclosure, to which the Bible gives testimony. This testing is necessary, because the church's language about God is fallible and can fall into error and confusion. This testing is possible because God has promised that the Holy Spirit will preserve and lead the church into all truth. Furthermore, the church's understanding of God and the gospel is always being expanded

and deepened. Finally, human language itself is constantly changing in meaning and thus must be revised regularly in order to maintain continuity. Therefore, theology is not a luxury or an academic game for those specially inclined. It is necessary in the life of the church.

Paul Tillich has suggested that understanding a living reality requires perception of its differentiation, at least between power and dynamics, on the one hand, and meaning and form on the other.<sup>6</sup> Similarly, the contemporary notion of “person,” on which much late twentieth century Trinitarian theology draws, sees persons as both differentiated in themselves and differentiated from others, and inseparably connected with themselves and others, that is, persons are differentiated unities. Finally, the Pentecost and the continuing experience of the presence of God in the church is not simply and solely the experience of the spirit, except in the general sense in which all experience of God is through the Spirit.

The text of Isaiah 61:1, “The Spirit of the Lord is upon me.” In the Old Testament and in the New Testament, the Holy Spirit is seen as the manifestation of the power and presence of God at Jesus’ conception (Luke 1:35) and baptism (Mark 1:10f.); at the beginning of his public ministry (Luke 4:1, 14-21); and in his works of healing (Luke 11:20). After the resurrection, the Holy Spirit is given to the community of the church (Acts 2) and guides and empowers its mission (Acts 4:31; 6:3; 11:24).

How does God the Holy Spirit-affect human beings? We cannot describe it univocally, but only analogically. Theology is the unfolding and clarification of the understanding already essentially involved in faith itself. Theology uses ordinary language. Although it has developed its own technical vocabulary, it does not use a

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<sup>6</sup> Paul Tillich, *Systematic Theology* (Chicago, IL: University of Chicago Press, 1951), 1.

sacred of revealed language with no meaning outside theology but it uses ordinary language in an extraordinary way, even in ways that are logically odd, in order to speak about God. All language is primarily finite in reference, limited to space, time, history, and culture. All words have direct and primary reference to the finite and familiar elements of an experience.<sup>7</sup>

If this language was applied directly or univocally to God, then God could be understood only as finite and limited, like everything else in creation. This is naïve anthropomorphism. On the other hand, if we were to assert that when we apply certain terms to God, such as love, Father, and creator, we are using them in an entirely different sense from their ordinary usage, then we have emptied them of meaning. Then we are saying nothing understandable about God. This is known as the equivocal use of terms<sup>8</sup> Traditional Christian theology has taken a middle way between the univocal and equivocal use of language about God, namely, the analogical or metaphorical use.<sup>9</sup> His indwelling is a form of presence as H.W. Richardson describes it in the following way: His indwelling is a form of presence which is closer and more “unitive” than even the most perfect communion among created beings... Creatures cannot indwell one another. Rather, the perfect form of unity among creatures is the moral communion of friendship. When Jesus Christ sends the Holy Spirit to dwell in us, however, He makes God present to us in a way which exceeds even the most perfect moral communion. In our union with the Holy Spirit, we joined to Him even more closely than we are joined to ourselves

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<sup>7</sup> Owen C. Thomas, “Barth and Tillich: A Conversation in Contemporary Theology,” *Religion in Life* 32 (1963): 508-20.

<sup>8</sup> Thomas, “Barth and Tillich,” 20.

<sup>9</sup> Michael Hamilton, *The Charismatic Movement* (Grand Rapids, MI: Eerdmans, 1975).

(since even “self-consciousness” is a form of created presence). Hence Scripture tells us that the Spirit knows us not only better than even our closest friends know us, but even better than we know ourselves. For when we do not know our true desires, the Holy Spirit interprets them to God for us.<sup>10</sup>

In the Old Testament, it is the Spirit of God that gives meaning and order to the universe. The earth was without form and void and darkness was upon the face of the deep, and the Spirit of God was moving over the face of the waters.<sup>11</sup> The Hebrew writers were familiar with the Egyptian, Babylonian, and Indian mythologies, but they transcended these mythologies to project a more sublime concept of the work of the Divine Spirit. To them: The high and lofty One that inhabits eternity alone is God. Over whatever is waste and void His spirit moves broodingly and creatively according to a holy purpose which nothing can be strong enough to turn aside. That is good to remember when life seems empty within, or whenever in the life of the world around us darkness seems to descend (Gen. 1:2). It is gratifying to note that in the Testament does not go to the trouble to develop a concept of the Holy Spirit.

The New Testament takes the presence, the person, and the source of the Holy Spirit for granted. Consequently, one finds a highly developed concept of the Holy Spirit with overtones of the Greek, Hebrew, Judaistic, Hellenistic, and Gnostic backgrounds. The Holy Spirit is already here when Jesus begins his earthly ministry. In Matthew and Luke, the Holy Spirit inspired the prophets. For a period of time in the New Testament,

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<sup>10</sup> H. Richard Niebuhr, *Toward an American Theology* (New York, NY: Harper and Row, 1967), 146f.

<sup>11</sup> Herbert W. Richards, *Theological Dictionary of the New Testament* (New York, NY: Harper and Row, 1967), 334-335.



the ever-abiding presence of the Holy Spirit makes possible the creation of the Jesus community, the New Israel, the new people of God gathered from among all nations.

Paul Tillich describes the role of the Holy Spirit in the living of the good life when he writes: The spiritual creates a theonomous morality. The term “theonomous” as applied to culture and morality has the meaning of the paradoxical phrases “trans-cultural cultural and trans moral morality”. Religion, the self-transcendence of life under the dimension of spirit, gives self-transcendence to both the self-creation and the self-integration of life under the dimension of spirit.<sup>12</sup>

The glossolalia or the speaking in tongues according to Luke’s version of the happenings at Pentecost is that the church received the miraculous gift that enabled it to preach the gospel in the language of every nation under heaven. There are several indications in the story, and in the discourse that follows, that Luke has imposed his own interpretation upon a traditional version found in his sources.<sup>13</sup>

Many biblical scholars believe that this speaking in tongues has reference to the glossolalia. Speaking in tongues is an outburst of largely unintelligible speech under the influence of deep religious excitement. Paul does not think too highly of it. He does not condemn the practice but considers it just another spiritual gift bestowed by the Holy Spirit upon some, but not upon all Christians.

Make lone your aim earnestly desires the spiritual gifts especially that you may prophesy. “For he who speaks in tongues not to men, but to God for no one understands him, but he utters mysteries in the spirit... He who prophesies is greater that he who

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<sup>12</sup> Tillich, *Paul, Systematic Theology*, 226.

<sup>13</sup> Tillich, *Paul, Systematic Theology*, 266.

speaks in tongues unless someone interprets so that the church maybe edified.” 1 Cor. 14:1-5.

In our time there are some Christians who insist that speaking in tongue is the valid proof that one has received the gift of the Holy Spirit. This is not true, as not all who receive the Holy Spirit speak in tongues. Speaking in tongues must be judged by the life of the Christian. If speaking in tongues inspires one to bring forth the fruits of the Spirit, then and only then is it of the Holy Spirit. Ye shall know them by their fruits.<sup>14</sup> The fruit of the Spirit is love, joy, patience, kindness, goodness, faithfulness, humility, and self-control.<sup>15</sup> Paul Tillich places speaking in tongues in its proper theological context when he says: The church had and continues to have a problem actualizing Paul’s ideas because of concrete ecstatic movements. The church must prevent confusion of ecstatic and chaos, and it must fight for structure. On the other hand it must avoid the institutional profanization of the Spirit which took place in the early Catholic Church as a result of its replacement of charisma with office.<sup>16</sup>

This has also happened in Protestantism. It attempted to replace ecstasy with doctrine or moral structure. The church would do well to ever keep in mind Paul’s teachings on the matter of speaking in tongues. A church which attempts to ignore all ecstatic expression of spiritual charisma will wither and die. While at the same time, a church that makes ecstasy its chief concern opens the door to the chaotic and disrupting forms of emotion that, in the end, will defeat its spiritual purpose. The ecstatic expression of religion must be balanced with the teaching of doctrine, the insistence upon order, and,

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<sup>14</sup> Tillich, *Paul, Systematic Theology*, 266.

<sup>15</sup> Tillich, *Paul, Systematic Theology*, 266.

<sup>16</sup> Tillich, *Paul, Systematic Theology*, 97.

above all, on the living of the Christian life-morality. The moral life is the best evidence of Christian emotion. Emotion must be supported by both Christian ethics and Christian doctrine. Each dimension of Christian activity must be balanced by another. If not, Christian religion becomes degraded into something less than a true witness of the presence of the Holy Spirit. In the presence of the Holy Spirit, subject and object are united to form a new quality of unity that produces the new creature and the new society. The Holy Spirit is not just a matter of subjective emotion alone; it is also objective reality as well. Therefore, speaking in tongues must be verified and substantiated by sound doctrine and moral behavior. The gift of the Spirit must be judged by the fruits of the Spirit.

The Holy Spirit produces the good life. The Holy Spirit enlightens our understanding and strengthens our moral judgment. Tillich says: The element of wisdom in the spirit makes such judgment possible. It is judgment directed toward what we have distinguished as the two poles in the self-integration of the moral self, self-identity and self-alteration. The spiritual presence maintains the identity of self without impoverishing the self's drive toward the attestation of the self, without disrupting it.<sup>17</sup>

What Tillich is emphasizing here is that man cannot save himself; he cannot pull himself up by his own spiritual bootstraps. Man, in order to live up to his own sense of morality, needs a power within greater than himself. The self cannot lift self out of the quick sand of moral degradation. Man needs a power greater than himself. This power can be found only in the presence of the Holy Spirit. The Holy Spirit is the source of power for living the good life. Throughout human history, man has tried to establish the beloved community. In spite of our scientific discoveries, we are still failing to live the

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<sup>17</sup> Tillich, *Paul, Systematic Theology*, 102.

good life. Human nature does not have the power to fulfill its self. Without God, even our quest for knowledge becomes tragically warped and twisted.

Blackwood says: The quest for knowledge is good when directed God ward. But when it usurps the place of God, then good turns into evil. In our time, the outstanding triumph of civilization has been the hydrogen bomb. That was not produced by illiterate savages, but by the best minds alive. Scientific humanism has not yet produced a brilliant record of spiritual achievements.<sup>18</sup>

It is not our striving after God that creates the good life; it is the Holy Spirit in us that produces the good life. It crucifies the flesh with its afflictions and lust. "Beyond that," they that are Christ's through the spirit are risen with him to newness of life. This new life brings forth the fruits of the Spirit. Jesus describes the nature of the Spirit when he says: The word that I speak unto you I speak not of myself, but the Father that dwells in me, He does the works, (John 5:30). It is impossible for us to experience the same power that Jesus had in his life, except that the same spirit dwells in us that dwelt in him. If he could do nothing of Himself, no more can we, if he were dependent upon God for wisdom, for judgment, for power, no less are we. God's Spirit must dwell in us.

The place of the Spirit in Pauline theology more important in the thought of Paul is his conception of the Spirit as the mode of Christ's presence in and among His people. The spirit in the Lukan writings is the link between the ascended Christ in heaven and His people on earth.<sup>19</sup>

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<sup>18</sup> Andrew W. Blackwood, *The Holy Spirit in Your Life* (Nashville, TN: Abingdon Press, 1957), 622.

<sup>19</sup> Andrew W. Blackwood, *Interpreter's Bible Dictionary* (Louisville, KY: Westminster John Knox Press, 1964), 622.

For Paul, the Holy Spirit is not an unknown force working outside of man and separate or independent of Christ. For Him, the Holy Spirit is the mode of Christ's presence in and among His people. This differs somewhat from the Lukan conception. In Luke, the Holy Spirit is the link between the ascended Christ in heaven and His people on earth. In Paul, the ascended Christ within becomes the Hope of Glory. Therefore, Paul could declare:

It is no longer I that lives, but Christ that liveth in me. Because Christ, through the Holy Spirit, liveth within me; nothing can separate me from the love of Christ. For I am persuaded, that neither death nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord, (Rom. 8:37-39).

The Spirit in Johannine Theology, Christ is uniquely possessed of the Spirit (John 1:32-33) as the Son and the only of God. The Christian is one who experiences a new birth of the spirit, i.e., a birth to a new life in the spirit, contrasted with the ordinary fleshly birth (3:5-8; 1:13). This does not only denote a condition of prophetic ecstasy, it includes the whole content of the Christian life, the deep personal union with Christ made possible by grace. It is a state in which the Spirit of God dwells in the believers. The Spirit of God is now available until Christ's work is accomplished and He is glorified. The Spirit is to be the guide into all the truth, for He will mediate Christ to believers. All Christians are anointed as the people of the spirit-possessed Messiah, filled with the unction of the Spirit (1 John 2:20). The Spirit is the assurance of Christ's indwelling presence. The witness to the reality of Christ's incarnation, with the water and blood of His death and of the Christian sacraments (1 John 5:7-8), and the acknowledgment that Jesus Christ has come in the flesh are the criteria of the Spirit's inspiration in the church (1 John 4:2). In the Book of Resurrection, the Spirit is once again the inspiration of the prophet (as also in

Peter), declaring a message through the prophet's utterances (Rev. 1:10;7; etc.: 4:2; 14:13;21:1-10).

The prophetic spirit being identified with the testimony of Jesus (Rev. 19:10) and in the expectant cry of the church to its Lord. "Come" the Spirit himself is speaking (Rev. 22:17).<sup>20</sup> At Pentecost (Acts 2), each of the people present heard the gospel in their native tongue. The gift of the Spirit results in a linguistic cacophony, but all receive the gospel. This gift of new hearing transcends language barriers, but at the same time maintains the differences that languages reflect. The testimony of Acts the second chapter does not then overturn the multiplicity of languages, but enables people who speak various languages to hear and understand the one gospel for all the earth. The people are then scattered over the face of the earth (Acts 8:1-4) to proclaim the gospel rather than their own concerns (Acts 2:11).

Speaking different languages probably presents more blessing than bane, more gift than problem. Linguistic diversity enriches people's understanding of the world's literature. Speaking and hearing, broadly conceived, become a more complex reality in everyday life, and include not simply hearing other languages, truly hearing others in their various life situations. Difficulties in communication can often lead to difficulties in relationships, but this usually involves the failings of people who seek to communicate than the reality of differences in language as such.<sup>21</sup> The succession from the now-departed Messiah to the Twelve is made complete with the arrival of God's promised Spirit. First, John the Baptist (Luke 3:16) and then the risen Jesus (Acts 1:4-5) predicted this high moment in the church's history (1:6-8). Not surprisingly, then, this passage is

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<sup>20</sup> Paul Scott Wilson, *Interpreter's Bible Dictionary* (Nashville, TN: Abingdon Press, 2008), 622.

<sup>21</sup> B. Anderson, *Unity and Diversity in God's Creation* (Anderson, IN: CTM, 1978), 69-81.

structures to reflect Jesus' earlier prophecy: The reception of God's Spirit (2:1-4) enables the community to carry an inspired word about God's risen Messiah to the entire household of Israel (2:5-13).<sup>22</sup> Acts has received more attention than this one. Such scrutiny is deserved for several reasons: the importance Jesus gives the Spirit's role in his final instructions to the apostles (1:4-8), the passage's highly evocative description,<sup>23</sup> the way certain faith traditions and religious movements have drawn on this passage to warrant their religious experience and theological contribution, and the fact that this text frames and informs the church's observance of its Pentecost season when believers gather together in heightened expectation of being renewed and reborn by the power of God's Spirit. Yet, the attraction to Pentecost is also surprising. Luke alone among biblical writers has the Spirit's arrival as his "great theme," without which "there would be no story to tell."<sup>24</sup> To be sure, John's Gospel makes passing reference to the risen Jesus bestowing the Holy Spirit upon his disciples (20:22) and Paul draws upon a tradition about the Lord's appearance to five hundred at one time (1 Cor. 15:45). Neither witness seems to know the particular tradition Luke uses in composing his story of the coming of God's Spirit.<sup>25</sup> The reader is doubly surprised, then, to find the account of so important an event so "slender and spare."<sup>26</sup> Perhaps its telescoping to a scant four verses intends to move the reader more quickly to the story of the Spirit's powerful effect in the

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<sup>22</sup> C. K. Barrett, *A Critical and Exegetical Commentary on Acts* (Edinburgh, UK: T and T Clark, 1898), 108.

<sup>23</sup> H. Conzelmann, *The Acts of the Apostles* (Philadelphia, PA: Fortress, 1987), 15.

<sup>24</sup> J. D. G. Dunn, *The Acts of the Apostles* (Valley Forge, PA: Trinity, 1996), 22.

<sup>25</sup> Barrett, *A Critical and Exegetical Commentary on Acts*, 42-43.

<sup>26</sup> L. T. Johnson, *The Acts of the Apostles* (Collegeville, MN: Liturgical, 1992), 45.

community's mission to Israel (2:5-13), which is more central to Luke's theological program.

According to the opening phrase of this passage, the entire community is baptized into the realm of the Spirit "when the day of Pentecost had come." This is evidently the particular day for which the community had been instructed to "wait" (1:4). The word for "Pentecost" (lit., "fiftieth day") was used by Diaspora Jews for a day-long harvest festival more commonly known as the "Feast of Weeks" (Shavuot) and scheduled fifty days following Passover (Exodus 23:16; 34:22; Lev. 23:15-21; Num. 28:26; Deut 16: 9-12).

Luke's staging of the Spirit's outpouring and miracles of tongues may be explained in part by the subsequent "list of nations" (2:91-10), since Pentecost was one of three pilgrimage feasts when the entire household of Israel gathered in Jerusalem to celebrate the goodness of God toward the nation (cf. 2:11). In any case, the in breaking of heaven into human affairs is a salient feature of Luke's narrative world. The, reader of Acts is hardly surprised, then, that the promised Spirit arrives from heaven with special effects, sounding like a "violent wind" and appearing like "tongues of fire."

Significantly, the community's reception of God's Spirit is perceptible; and the Lord's prophecy is fulfilled beyond doubt. The church's mission can and must begin. This passage does not claim the Holy Spirit is a "wind" or is a "fire"; rather, the Spirit is compared to the sound wind makes (cf. Gen. 1:2)<sup>27</sup> and to the flames fire produces (cf. Exodus 3:2; Ps. 104:4). The narrator's intent is to create a vivid impression of the Spirit's presence among the community of the Lord's disciples as its distinguishing mark.<sup>28</sup> The

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<sup>27</sup> J. Jewell, *The Theology of the Acts of the Apostles* (Cambridge, MA: Cambridge University Press, 1996), 45.

<sup>28</sup> J. R. Levison, *The Spirit in First Century Judaism* (Leiden, UK: Brill, 1997), 114-246.



image of “tongues of fire” (*ytwooi woei ttvpos glossai hosei pyros*) heralds the gift of speaking in foreign languages (2:4) as the Spirit enables the community, especially the apostles, to testify publicly to Israel. This connection of Spirit and proclamation does not yet concern the content of the message but rather the powerful and persuasive manner by which the gospel is boldly preached (Report of the Joint Commission, *The Church and Black Liberation*, 2:29; 4:13; 9:27-8; 14:3).

J. Levison has argued, however, that “fire” was frequently used in contemporary Jewish (e.g., Philo, Pseudo-Philo) and Greco-Roman popular writings (e.g., Quintillian, Plutarch) as a metaphor for the physiologically experiences of prophetic inspiration (i.e., inflammation and agitation in combination) that occurred when the spirit of prophecy awakened and elevated the prophet’s ability to think, reason, and speak.<sup>29</sup> That is, Luke’s symbolism of the Spirit’s fiery presence not only signifies the power to speak the word of God effectively but also to think about God in fresh and “inspired” ways. In this regard, Levison’s study also illumines how we should take the prophetic idiom “filled with the Holy Spirit” (2:4).

While certainly reflecting Luke’s insistence that God guides the witnessing community through the Holy, we can no longer limit the meaning of Spirit, we can no longer limit the meaning of Spirit baptism to prophetic demeanor to the boldness or even the persuasive rhetoric of the community’s (and especially their apostles’) missionary proclamation. The Spirit also gives extraordinary insight to those it fills. The prophet who is filled with the Spirit of prophecy is able to set aside the processes of human intellect, such as conjecture and guesswork, and replace them with “true” knowledge of a divinely

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<sup>29</sup> Conzelmann, *The Acts of the Apostles*, 13-25.

inspired intellect.<sup>30</sup> The practical result, according to Philo, is that the Spirit-filled prophet is given an enriched capacity to exegete scripture-to interpret the biblical word after the mind of God.<sup>31</sup> Surely Luke understands the baptism or “filling” by the Spirit in this way. Thus, the Spirit is the power by which the scriptures are written through the inspired prophets of old (1:16; 4:25; 28:25); and these same biblical words inspired by the Spirit are rendered accurately and with keen insight into the human (and especially Israel’s) condition by the power of this same Spirit. Acts does not depict the Spirit’s filling, then, in a manner that is disconnected from Scripture. Charismatic (i.e., inspired) utterance is deeply rooted in charismatic exegesis. Although concentrated in the apostles following OT teaching), this Spirit of prophecy is neither the private property of an enlightened few nor a transitory presence. This Spirit belongs to a people of God as their shared, permanent property. Luke makes this point clearer by repetition: “they were all together” in a “whole house where all were sitting,” when the Spirit came to rest on “each of them” so that “all of them were filled” (Acts 1:8; 2:1-2). The power of the Spirit in this case evinces an extraordinary ability for them to “speak in other languages” That is, in foreign languages unknown to them (Acts 2:4; 4:8, 31; 9:17; 13:9). This “gift of tongues” should not be confused with the spiritual gift of glossolalia that concerns Paul in 1 Corinthians 12-14. The relevant issue at stake is not the source or the linguistic structure of this gift, whether “of men or of angels” (1 Cor. 13:1); nor does Luke’s use of “other” (*hetera*) distinguish this from subsequent episodes of extraordinary speeches in Acts (e.g., 10:45-46; 19:6). The key difference is between competing purposes. According to Pauline teaching, the gifts of the Spirit are used to empower Christian

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<sup>30</sup> Conzelmann, *The Acts of the Apostles*, 168-89.

<sup>31</sup> Conzelmann, *The Acts of the Apostles*, 90-211.

ministry to other believers for the purpose of Christian formation. Thus, the Pauline meaning of glossolalia denotes a special language given to a few believers by the Spirit (Cor. 12:14-30) to edify the entire congregation (1 Cor. 14:5)-a purpose quite different from that of Luke. So when the day of Pentecost was fully come they were all with one accord in one place and suddenly there came a sound from heaven as of a rushing mighty wind and it filled the house where they were sitting (Acts 1:8; 2:1-2).

When the Holy Spirit works within the human spirit, Pentecost is born from within, all outward signs of material grandeur, whatever, power they fain possess. Comes from the innermost center of the soul, here God abides in Majestic fullness. Although surrounded by barrier upon barriers of sin and self, He refuses to be eternally hemmed and stifled. In Christ, those clear perception which is truth; clears away these perverting walls of carnal affection. He bursts forth upon the scintillating darkness and lights the way to love, joy, and peace.<sup>32</sup>

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<sup>32</sup> Reuben L. Speaks, *Report of the Joint Commission, The Church and Black Liberation* (Charlotte, NC: AME Zion Publishing House, 1973), 38.

## **CHAPTER FIVE**

### **THEORETICAL FOUNDATIONS**

The Bible has much to say concerning the Holy Spirit, yet on no one subject, perhaps, is there so much confusion as on this topic. Moses said, “The secret things belong to Jehovah our God; but the things that are revealed belong unto us and to our children forever” (Deut, 29:29). Having gone through a sense of needing more to comprehend in the church the confusion, the attention is shifting toward a psychological approach to understanding the process.

The context of the model being developed is an orientation to the ministry, the manifestation, and the methods of the Holy Spirit for members of the church. Due to a lack of knowledge and understanding of the Holy Spirit, new members are powerless when it comes to witnessing and evangelizing. If members are oriented to the aspects of the Holy Spirit then they will be better equipped to witness and evangelize.

This chapter will show the truth on the subject of the Holy Spirit, or such a portion of the truth, that anyone with an open mind and an open Bible can find all one needs to know on this very important theme. This chapter will deal with some false, unnecessary views which have beclouded men’s minds and have hindered many honest, good people from seeing the truth on the subject of the Holy Spirit, a sort of religious phenomena which are neither the Holy Spirit nor his work.

Pseudo views of the Holy Spirit when we look at the Theory of the Direct

Operation of the Holy Spirit in conversion. This is one of the most pernicious of all false theories. It has been most prolific in “fooling folks” and rests upon another theory equally false and soul-destroying-viz., the doctrine known as “Hereditary Total Depravity.” The doctrine of hereditary total depravity is the teaching that men are, on account of Adam’s sin, born sinners, corrupt in all the faculties of soul and body, and are opposite to all good and wholly inclined to all evil, and so dead in sin that they cannot obey God or do anything at all well-pleasing to him without their first being a quickening to life and salvation through a direct operation, or impact, on the sinner’s heart by the Holy Spirit—a doctrine which is neither “whole some nor very full of comfort.”<sup>1</sup> This doctrine is false for the following reasons: first, men do not inherit sins, and sin is a transgression of the Law (1 John 3:4). One cannot any more inherit guilt or transgression than he can inherit holiness or righteousness which is obedience to God’s law (Psa. 119:17-20; 1 John. 2: 29). God expressly says neither call be bequeathed nor inherited (Ezekiel 18:2-24). “The soul that sinneth it shall die. The son shall not bear the iniquity of the father, nor the father the iniquity of the son. The righteousness of the righteous shall be upon him and the wickedness of the wicked shall be upon him” (Ez 18:20)

Secondly, if the doctrine of inherent depravity were true then little children would be sinners, but Jesus who knows what is in man (John 2:24,25) says, “Suffer the little children and forbid them not to come unto me, for of such is the kingdom of heaven” (Matt. 19:14). Is the kingdom of heaven totally depraved? Thirdly, it is man’s own sins

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<sup>1</sup> Paul Scott Wilson, *The New Interpreter’s Bible Dictionary* (Nashville, TN: Abingdon Press, 2008).

which alienate him from God, which they could not do if man were already alienated or separated from God at birth (Isa. 59:1,2).

Fourth, even the passages relied upon to support this infamous doctrine closely examined reveal that they teach the exact opposite of the doctrine they are supposed to support. Moreover, the direct operation theory makes God responsible for every soul that is lost. If God does not send his Spirit to every man, and one cannot be saved unless God does send his Spirit to him, then man is lost through either the neglect of through the partiality of God, both of which alternatives are unthinkable; especially since the Bible declares that God is no respecter of persons and since the theory holds further that this direct, enabling power is irresistible on the part of the sinner, the theory's impeachment of God is further inescapable.

God does convert people by the spirit, but he does this by the Spirit's operating through the word of God. As a matter of fact, God does convict and God the sword of the Spirit (Eph. 6:17), and only in this way does he save men. Everything that God says that he does for the sinner in the sinner's being saved by the Spirit, God likewise says he does this through his Lord. THE SPIRIT THE WORD Begets (John 1:18) Quickens (Psalm 119:50) Converts (Psa. 19:7) New Birth (I Pet. 1:22-25) Saves (Romans 1:16) Makes free (John 8:32) Washing (Eph. 5:25) Cleansing (John. 15:2) Justified (Rom. 5:1); 10:17) Sanctified (John 17:17) Gives light (Psalm 119:130). In every instance where it is asserted that the Spirit does something for the sinner in his turning to God a passage can likewise be found showing that this is done by the word of God, the gospel. This harmonizes beautifully with all that is known of the Spirit's work, and emphasizes his work, for the Word of God was given by the Spirit. It is an inspired word; that is to say, a

Spirit-breathed word. If men were converted by a direct operation of the Holy Spirit there would be no need of preaching the gospel; no need for missionaries to the heathen. Every missionary sent to a foreign land is a clear denial of the doctrine. Really every “home” missionary is a flat denial of the doctrine. To believe in preaching the gospel that men may be saved (Rom. 1:6) and holding to the direct-operation-of-the Spirit theory is a vain attempt to ride two horses going in opposite directions at the same time.

Another significant fact, overlooked by the advocates of the theory, is that no one has an operation of the Spirit, nor any idea of “The Holy Spirit,” where the word of God has not gone. “As many as are led by the Spirit of God they are the sons of God,” (Romans 8:14) but the Holy Spirit never leads anyone where the word of God is absent. No one has any adequate idea of God and no one ever knows of the Christ, the Savior of the world, except where the Bible goes. Despite all this, men are urged to accept the Holy Spirit by these theorists and are promised the Christ they receive the Spirit.

In New Testament times, the word was preached (Acts 2<sup>nd</sup> chapter and 8<sup>th</sup> chapter), men were asked to accept Christ and were then promised they should receive the Holy Spirit (Act 2:38; 5:32). In deed the doctrine is neither of the Holy Spirit nor his work. The Doctrine and “Practice” of modern miracles that God can perform miracles no believer in the Bible doubts for a moment. This is necessarily implied in him being God. That he has performed miracles in the past is freely granted. The only question is, does he perform miracles today? That he once performed miracles is no proof that he now does. He created the first man and woman. These were miracles but men and women now are born by the working of God’s natural laws. None are being created now. Jesus raised the dead to life again, but he is not raising any from the dead now. Sometimes men would

come into the assembly of a strange speech, then the one who could speak with tongues could instruct him; at other times, a Christian of a strange language would meet with the brethren and would have a message of instruction, and encouragement.<sup>2</sup> He would deliver it, but the people would not be benefited except that one in the church had the gift of interpreting. When interpreted, all would be benefited. When there was no occasion for tongues, they were out of place. Then it was time to speak the words of understanding.

Though Paul could speak with tongues more than all in Corinth yet he never exercised the power except when needed, for he said that he would rather speak five words with understanding than ten thousand in a tongue, in order to teach a needed lesson. Even when “tongues” existed, Paul would have them used with discretion that people might not think the brethren crazy (1 Cor. 14). Holy Rollers not only would rather have “tongues” than intelligent speech, but even prefer their jabbering to the gospel. What applies here to the Holy Rollers applies with exactly the same force to the Mormons, and other alleged miracle-workers, tongues, etc. They claim they do actually speak with tongues and that we people who know better are opposing God! Is God the author of Holy Roller “jabbering” and not Mormon “jabbering”? Or is he the author of Mormon tonguing and healing but not of the Holy Roller activities of the very same sort? Indeed, he is the author of neither. God is not the God of confusion nor of contradictory systems. Besides God said tongues would cease. He also told when they would cease. At the same time, he said other miraculous “gifts” would cease. When were they to cease? And have they ceased?

Paul told the Corinthian brethren to covet earnestly the best gifts and yet he would show them a more excellent way (last verse of the 12<sup>th</sup> chapter of 1 Corinthians). He had

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<sup>2</sup> T. H. Ethridge, *Faith and Works* (Austin, TX: Firm Foundation Publishing House, 1935).



discussed these gifts, and then in the next chapter he developed the more excellent way, the way of faith, hope, and love. He showed why this way is more excellent than the way of miraculous gifts, as they were to be purely temporary, while the more excellent way was to “abide.” “Whether there be propheties they shall fail, whether there be tongues, they shall cease, whether there be knowledge it shall vanish away” (1 Cor. 13:8). When were propheties and tongues to cease and this knowledge through “gift” to pass out?” For we know in part and we prophesy in part, but when that which is perfect is come these things in part shall be done away” (1 Cor. 13:9, 10), “When that which is perfect is come.” What is perfect? “Whoso looketh into the perfect law, the law of liberty, and continueth therein, this man shall be blest in deeds” (Jas. 1:26). In other word, when the New Testament is completed, tongues, propheties, knowledge, faith that can remove mountains, healings, government of the church by gift, interpretations by the Holy Spirit, etc., will cease.<sup>3</sup>

Doubtless others would practice it but for the fact that there are so many charlatans who prey on the untutored and credulous public that they hesitate to be accused of being part and parcel with the “frauds” who claim divine powers, miraculous gifts, and give off the impressions that they are “some great ones.” In this chapter is simply a sketch of some things which may be done in the field of mental therapy. It will also call attention to some things which cannot be done. Human ailments are of four kinds: traumatic, toxic, neural, and functional. These are to be defined as follows: Traumas are abrasions of the anatomy, such as bruises, bone-breaks, cuts, etc.; toxic disorders are poisonings, such as animal, mineral, or vegetable poisons, pus, etc.; neural

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<sup>3</sup> P. Griffith Kidahl, *General Introduction to Psychology* (New York, NY: Macmillan Company, 1972), 425.

diseases are impingements of neurons, their failures of proper development, or their atrophying, or the improper functioning of the ductless glands, or more technically, the endocrines; while functional diseases are not diseases properly at all.<sup>4</sup> They are not physical ailments; they are mental.<sup>5</sup> Some of these may have had their occasion in some organic malady, but they persist even after the patient becomes physically well. Many are caused by worry, family troubles, financial reverses, or unrequited love. Some are cases of pure insanity, where the exact cause cannot be located. Being mental, they can often be treated successfully by mental means. They make up a large part of our human ills.<sup>6</sup>

Dr. Richard Cabot, whose expert opinion is worthy of serious consideration, says that fully fifty percent of the patients treated by physicians are neurotics-people suffering from functional diseases. Of course, nearly all the patients being treated by neurologists are only functionally sick, and all the patients being treated by psychiatrists are functional cases. Surely a large field for quacks, “human money leeches” and other frauds!<sup>7</sup> What diseases can be cured by various mental means? Not traumatic diseases, not toxic disorders, not genuine neural disturbances, but functional “ailments” only. What mental means can alleviate functional suffering? Just any kind the patient believes in or can begin to believe in; as for example, Christian Science, which is neither Christian nor science.

Christian Science teaches that there is no pain, no disease, in fact, no matter; all is mental. So just think you are well and you are well. Of course, a neurotic, having no

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<sup>4</sup> Jo Ann Boydston, *1983 Philosophy* (New York, NY: Macmillan Co., 1914).

<sup>5</sup> Kidahl, *General Introduction to Psychology*, 425.

<sup>6</sup> Joel Robbins, “Anthropology of Religion,” in *Studying Global Pentecostalism Theories and Methods* (Berkeley, CA: University of California Press, 2010).

<sup>7</sup> Robbins, “Anthropology of Religion.”

organic ailment but only suffering because he thinks himself sick, when convinced that there is nothing wrong with him is immediately cured. He was only functionally sick and now he is functionally well! Small wonder it is that Christian Science has a million members, when you remember that the majority of folks who are being treated today have actually nothing wrong with them. Christian Science cannot “mental off” a bone-break or cure a rattlesnake’s bite by Mrs. Eddy’s Science and Health, which logically would deny that there is any rattlesnake in the first place-except in the mind!

Really Christian Science is only able to cure functional diseases, and it is itself only a sort of religious delirium tremens. As another example, take a Mormon miracle-worker. He gets hold of a neurotic, prays over him and convinces the poor, self-deluded soul that the Mormon practitioner is divinely endowed with the powers of Jesus Christ and his holy apostles, changes the man’s delusions from himself to the Mormon preacher who tells the poor fellow he is cured by the Lord-and he is cured, but not by the Lord. Such neurotics are willing to be cured provided it is “wonderful.” The said practitioner cannot furnish a cure for the poor fellow who has swallowed carbolic acid without a medicinal antidote. Again, a neurotic calls a physician, who knows the patient is a neurotic. He gets the patient’s confidence, knows the patient wants “medicine” to fit her “case.” Such neurotics demand that their “cure” shall taste nasty. The doctor gives some harmless potion mixed with enough bad-tasting dope to taste like medicine, talks kindly and sympathetically with patient to keep her confidence, and, presto! The patient gets well, assuring all her neighbors that she was the sickest woman ever, but none of the great number of doctors ever understood her “case” until, just by accident, she called in Dr. John Doe, who just looked at her, and saw immediately her condition, and had her

“up” in no time. She still shudders to think what would have happened if she just had not called Dr. Doe. She is certain that she would have been in her grave today!

The Pentecostal movement is often traced back to the Azusa Street Revival (though many have noted Pentecostal expressions before this event) of 1906, one year after Max Weber published his second volume of *Die Protestantische Ethik und der Geist des Kapitalismus* (1904-05). Max Weber has become known as one of the fathers of modern sociology of religion, and Pentecostalism is frequently referred to as the fastest growing Christian movement in the world. Furthermore, *Historical Patterns and Prospects for the Future* by Trad Nogueira-Godsey University of Johannesburg provides another theoretical study of Pentecostalism.

In his chapter Trad presents three sociological theories: church-sect theory, secularization theory, and w the Pentecostal ethic for development. These theories as we will discuss with respect to the study of Pentecostalism, as it will be demonstrated that Pentecostalism has played a unique role in shaping the trajectory of Weberian sociology, and likewise the way scholars approach Pentecostalism today. By analyzing the three aforementioned Weberian theories and their interactions with the Pentecostal movement a pattern emerges in which Weber’s works are crafted into theories that depart significantly from his intentions and gain widespread acceptance, only to be stymied by research on Pentecostals and subsequently fall from favor among scholars. Recognizing this pattern provokes questions about the future of Weberian sociology as well as inquiry into Pentecostalism.<sup>8</sup> In this history Weberian sociology has crossed paths with Pentecostalism in a few instances, each time producing interesting and trajectory-altering results.

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<sup>8</sup> Robbins, “Anthropology of Religion.”

Church-sect theory became untenable, in part, due to studies that featured Pentecostals. Secularization theory fell into disrepute, in part, because of the rapid growth of Pentecostalism in the latter half of the twentieth century, including the Charismatic Revival of the 1960s and 1970s. The Pentecostal ethic for development has recently emerged in the sociology of religion and has gained a considerable following among respected social theorists and theologians. The Pentecostal ethic for development specifically claims that Pentecostals are imbued with Max Weber's ethic of inner-worldly asceticism and therefore offer a solution to contemporary economic problems in the developing world, is a relatively new proposal in the sociology of religion, but has yet to be substantiated with corroborating data. Each of these three theories have roots in the work of Max Weber, though over time they acquired significant departures from the work and intentions of Weber.

By analyzing these three cases and their interactions with Pentecostalism, a pattern emerges. Some elements of this pattern will be visible in all three cases, while others may only be visible in the cases of church-sect and secularization theories. This is due to the recent emergence of a Pentecostal ethic for development, and it is suggested that this recent hypothesis is on a similar trajectory and therefore may suffer a similar fate as church-sect and secularization theories. The commonalities shared by these three cases that make this pattern visible can be seen on three distinct planes: origin, application and acceptance.

### *Origin*

Church-sect theory, secularization theory, and the Pentecostal ethic for development all have roots in the works of Max Weber. However, the relationship between each of these theories and the work of Max Weber is not a straightforward one. For this reason, we should more rightly refer to them as quasi-Weberian. Church-sect theory developed from Weber's "ideal types" (*Idealtypus*) as a means to understand the nature of various religious groups, how these groups operate, and why they are formed. Max Weber first introduced the terms as tools to aid him in his analysis of historical data.

The "church" and the "sect" were not classifications but rather idealized types of religious bodies from which he could launch a comparison (Swatos 1976:133). These terms were borrowed by Ernst Troeltsch in his *The Social Teachings of the Christian Church* (Die Soziallehren der christlichen Kirchen und Gruppen, (1912), and were picked up by H. Richard Niebuhr in his *The Social Sources of Denominationalism* (1929). Niebuhr's book was published in English a year before the translation of Weber's Protestant Ethic appeared in 1930 by Talcott Parsons and served for many as an introduction to Weber's thoughts. However, Niebuhr's reading of Weber was heavily influenced by Troeltsch, who had used Weber's Ideal Types of "church" and "sect" (and incidentally added his own "mythical" type) as broad classification devices.<sup>9</sup>

Sociologists, following Troeltsch and Niebuhr's lead (though both were concerned theologians first and foremost), became increasingly distant from Max Weber's heuristic use of the terms in his "ideal type" construct and adopted a more taxonomic use for the terms. Whereas, Weber employed the church and the sect as

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<sup>9</sup> H. Richard Niebuhr, *Toward an American Theology* (New York, NY: Harper and Row, 1967), 146f.

models for comparison, ideals that represent the polar extremes of a religious body's relationship to their society and environment, they increasingly became used as classifications (with additional and sub-classifications added over time). We therefore see the issue of complexity in functional analysis, drawing attention away from Weber's original use for the terms.

By the time Richard Niebuhr had articulated the economic lines of denominationalism, and wrote his treatise to encourage ecumenical development, the seeds had already been sown to move in that direction. A significant portion of Pentecostals were already becoming more socially and economically mobile, and there was a significant push toward non-denominationalism among "Spirit-filled" Christians. Pentecostalism continued to attract the marginalized to its ranks, which were the focus of sociologists as they elaborated and extended church-sect theory in a Parsonian framework. These sociologists would by and large come to the same conclusions regarding Pentecostalism and its role in society, though there is a noticeable progression toward a more sympathetic and inclusive perspective. Still, the ministries of Aimee Semple McPherson, William Branham, and Oral Roberts, while undoubtedly sharing a Pentecostal heritage, stand out in stark contrast to the generalities presented by sociologists and yet these ministries were among the most successful Pentecostal ministries in the first half of the twentieth century.<sup>10</sup>

Looking at the relationship between Pentecostalism and church-sect theory, it becomes apparent that sociologists had differing perspectives on Pentecostals. This seems directly related to the intentions of the individual study. We cannot easily compare

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<sup>10</sup> Max Weber, *Sociology of Religion: Contemporary Development* (Lanham, NY: Rowman and Littlefield Publishers, Inc., 1992), 81-85.

Richard Niebuhr's (1929) perspective of Pentecostals to that of Milton Yinger (1957), as Niebuhr was writing with the goal to discourage denominationalism in Christianity, while Yinger was focused on detailing a comprehensive account of the formation of sects, and the dialectics that exist and create and sustain these sects (or cause them to dissipate). Yinger has a specific illustrative purpose for Pentecostalism to aid the development of theory, whereas Benton Johnson's (1961) work with Pentecostals led him to a critique of church-sect theory.<sup>11</sup>

Johnson's critique would resonate with many scholars who found the church-sect typology confusing and unhelpful. This would lead to the rejection of church-sect theory by many sociologists. Before Hollenweger's *The Pentecostals* (1972) appeared the study of Pentecostal groups was useful only insofar as it served the development (or critique) of theory. In sociology, the theories in question, when Pentecostals were mentioned, were invariably linked to Max Weber. Whether it was through the functional framework articulated by Talcott Parsons, the illustration of sectarian processes, or comparison with The Protestant Ethic, the work of Max Weber was at the center of sociological analyses of Pentecostals.<sup>12</sup>

### *Secularization Theory*

Secularization theory also pays homage to the Weberian tradition, though Max Weber never proposed a theory of secularization. Rather he noted processes of

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<sup>11</sup> Weber, *Sociology of Religion*, 59-60.

<sup>12</sup> Weber, *Sociology of Religion*, 128.



rationalization, which he believed were inherent to processes of modernization.<sup>13</sup> Weber undoubtedly believed that the secularization of the world was probable, if not inevitable, yet he refrained from developing a theory of how this would come about. His work on rationalization as demonstrated in *The Protestant Ethic* was employed to describe the development of the “spirit of capitalism,” and was not used to form a theoretical model for secularization. His vague allusions to secularization should be indicative of his reluctance to form such a model.<sup>14</sup>

Despite what his interpreters would declare in his name, Weber’s work rarely made prescriptive or prophetic declarations, but rather tended to focus on solving specific quandaries. Perhaps his most famous declaration is found in *The Protestant Ethic* when he describes the effect of modernity as an “iron cage” (or “shell as hard as steel”), but even here Weber is careful not to make hard and fast predictions. He says, “No one knows who will live in this cage in the future or whether at the end of this tremendous development entirely new prophets will arise, or there will be a great rebirth of old ideas and ideals, or if neither, mechanized petrification, embellished with a sort of convulsive self-importance.”<sup>15</sup>

Harvey Cox explains how *The Protestant Ethic* was influential in furthering the secularization thesis: “Max Weber initiated the discussion by suggesting that although Calvinism had provided the original value foundations for modernity the religious

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<sup>13</sup> Rob Warner, *Secularization and its Discontent* (London, UK: Fleming H. Revell Company, 2010), 201.

<sup>14</sup> Weber, *Sociology of Religion*, 44.

<sup>15</sup> Kevin J. Christiano, *Weber, the Protestant Ethic, and the Spirit of Capitalism* (New York, NY: Talcott Parsons Scribner, 2002), 67.

substance was being displaced by the very worldview it had spawned”<sup>16</sup> Essentially, all of the roots to support the secularization thesis are found in Weber’s work, particularly Weber’s obsession with processes of rationalization. While implicit in *The Protestant Ethic*, it is understood that the rational discipline required of the Calvinist was intrinsically tied to modernization, scientific discovery, maximizing efficiency, and cultivating a rationalistic approach to all areas of life; all of these were thought to work against religious institutional power and religious belief. It is in this sense that Cox declares “this revolution was devouring not its children but its parents.”<sup>17</sup>

Though this seems to be largely where theorists derive the strongest Weberian case for secularization, Weber’s most quoted phrase with regard to secularization is undoubtedly “the disenchantment of the world”<sup>18</sup> which Weber used to describe “the fate of our times.”<sup>19</sup> Clearly Weber saw this disenchantment, sometimes translated as “de-magification,” as the direct result of processes of rationalization. We can therefore confidently conclude that Weber had believed that secularization was an inevitable by-product of modernization; however, a theory of secularization is far from established in any of Weber’s work. Hence, this lone quote and inference are all that can be used from Weber’s work when discussing secularization theory. Likewise, it would be inaccurate to call Weber the innovator of a theory of secularization. We can only say that Max Weber,

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<sup>16</sup> William Cox and Jan Swyngedouw, *Systems of Society* (Boston, MA: DC Heath and Company, 1986), 85.

<sup>17</sup> Cox and Swyngedouw, *Systems of Society*, 80-90.

<sup>18</sup> Entzauberung der Welt Lasevikan, *Glossonlalia Related to Speech* (Springfield, MO: Gospel Publishing House, 1985), 42-43.

<sup>19</sup> Max Weber, *Gesammelte Aufsätze zur Religionssoziologie* (Springfield, MO: Radiant Gospel Publishing House, 2005), 45-50.

like many others before and after him, expected to see religion and magic play a decreasing role in social life.

### *Pentecostal Ethic for Development*

Lastly, the recent emergence of a Pentecostal ethic for development draws directly on Weber's Protestant Ethic to provide a theoretical model for economic development in the twenty-first century. Led by Peter Berger, the trend recognizes Pentecostals as possessing an equivalent to what Weber described as an ethic of inner-worldly asceticism. However, Weber's thesis was situated in a specific historical context, a factor that has been shown by many to be a crucial factor in explaining the validity of Weber's thesis and the problems of duplicating the theory.<sup>20</sup> This is largely disregarded in the current hypothesis, and consequently the hypothesis has yet to find substantial evidence to validate the claims.

The investigation and subsequent link between contemporary Pentecostalism and Weber's Protestant ethic really begins in 1985 at Boston University. In that year, Peter L. Berger established the Institute on Culture and World Affairs (CURA) with two questions in mind: (1) where can an equivalent of Weber's inner-worldly asceticism be found today?; and (2) what is its relation to development?<sup>21</sup> The research initially materialized into two focused projects, one led by Gordon Redding on overseas Chinese entrepreneurs that culminated in the book, *The Spirit of Chinese Capitalism* (1990), and the other led by David Martin on Pentecostalism in Latin America that culminated in the book, *Tongues*

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<sup>20</sup> Charles W. Conn, *Like a Mighty Army* (Memphis, TN: Church of God Publishing House, 1968), 25.

<sup>21</sup> Peter L. Berger, *The Sacred Canopy: Elements of a Sociological Theory of Religion* (Garden City, NJ: Doubleday, 2004).

*of Fire* (1900). In a speech given at Cornell University in 2004, entitled “Max Weber is Alive and Well, and Living in Guatemala: The Protestant Ethic Today,” Berger elaborates on the connections between Pentecostals and Weber’s Protestant ethic, drawing largely on the findings of Martin’s work in Latin America. Berger presents a checklist of characteristics that constitutes Weber’s ethic of inner-worldly asceticism. Though these characteristics are based solely on Weber’s *The Protestant Ethic*, Weber’s description is not as concise as Berger’s summary, and therefore they are worth quoting here:

1. A disciplined attitude toward work (not just hard work, which one finds in many very un-Protestant places, but what Weber understood as the “rationalization” of work);
2. An equally disciplined attitude to other spheres of social life, notably the family (Weber’s notion of “life-discipline”);
3. A deferral of instant consumption, resulting in saving and, eventually, capital accumulation and social mobility (if you will, what psychologists call “delayed gratification”);
4. And all of this in the context of a worldview at least relatively free of magic (Weber’s “disenchantment of the world”);
5. A strong interest in the education of children (originally based on the Protestant insistence that the Bible should be read by everyone);
6. And the propensity to create voluntary associations of non-elite people.<sup>22</sup>

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<sup>22</sup> Berger, *The Sacred Canopy*.

Berger notes that the final two characteristics were not given much attention in Weber's work, though they have grown to high levels of significance through the work of subsequent sociologists approaching history through a Weberian lens.

After presenting this checklist, Berger introduces the Pentecostal movement in Latin America as a new "ascetic" cultural movement in opposition to Catholic cultural norms. Principally, Pentecostalism encourages moral discipline through the proscription of alcohol and extra-marital sex. It encourages discipline with personal finances and discourages extravagant spending associated with fiestas, quincianeras, and so on. Additionally, Berger argues, following Martin (1900), that Pentecostalism is "a culture that is radically opposed to classical *machismo*" and could be considered to be a "women's movement" (Berger 2004). Generally, Berger affirms the correlation between Pentecostalism in Latin America and Weber's Protestant ethic, and more importantly, he confirms the effects of this correlation have shown increased social mobility and a growing Protestant middle class. However, he notes that there is a wide margin of diversity in Latin American Pentecostalism, and some strains may not be compatible with the Protestant ethic. He specifically refers to the Prosperity Gospel as "[deviating] from the Weberian concept"<sup>23</sup>

### *Church-Sect Theory*

In each of the three theories, Pentecostalism has made a significant appearance in the various attempts of application. Church-sect theory initially benefited from research of Pentecostal groups, as it seemingly confirmed the nature and trajectory long associated

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<sup>23</sup> Peter L. Berger and Thomas Luckmann, *The Social Construction of Reality: A Treatise in the Sociology of Knowledge* (Garden City, NJ: Doubleday, 2004).

with “sects.” Pentecostalism frequently played an important role in the fieldwork of sociologists such as Walter Goldschmidt, Liston Pope, and Milton Yinger, among others, who sought to utilize and expand church-sect theory with hard data. These earlier works represent the shift described by Sean McCloud from biological and scientific explanations of what attracts people to which religion, to an examination of social and economic factors driving people to this or that faith. Pentecostalism was uniquely situated as a sect (or at least viewed as a sect) experiencing significant growth, growth that was correlated to economic decline.<sup>24</sup> Parsons’ theory of voluntaristic action, heavily based on the work of Max Weber, had immediate implications for social aspects of economic activity, and Pentecostalism’s link with urban migration, economic hardships, and social dislocation appeared to offer a relevant avenue to explore these implications. In addition, Parsons solidified the position of functional analysis, which served as the sociologist’s tool kit in the field. However, Benton Johnson’s (1961) study of Pentecostal groups demonstrated that they were socializing in dominant American values, contrary to common assumptions.<sup>25</sup> This played a part in Johnson’s critique of church-sect theory, a critique that was followed by many more from other scholars and led to the eventual abandonment of the theory that had become too complex and ambiguous to be of any use.

### *Secularization Theory*

Secularization theory was perhaps so taken-for-granted that it was rarely applied to the extent church-sect theory was grafted onto religious groups. Rather, it served as the

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<sup>24</sup> Sean McCloud, *Divine Hierarchies: Class in American Religion and Religious Studies* (Chapel Hill, NC: University of North Carolina Press, 2007).

<sup>25</sup> Benton Johnson, “The Study of Pentecostal Groups Socializing in Dominant American,” *Values Journal* (1961).

paradigm in which many intellectuals (not just sociologists) worked. Hadden (1987) argued that it appeared more like an ideology than a theory and called for its desacralization. Possibly the height of secularization theory was reached in 1967 with the publication of Peter Berger's *The Sacred Canopy*, in which he outlined processes of secularization. Secularization was defined by Berger as "the process by which sectors of society and culture are removed from domination of religious institutions and symbols"<sup>26</sup> Though his definition refers specially to the public presence of religion in society, he clarifies by saying "as there is a secularization of society and culture, so there is a secularization of the consciousness."<sup>27</sup> Therefore, we can see that Berger's understanding of secularization is a comprehensive one.

Generally speaking, Berger presented the secularization theory as might be expected. It is heavily rooted in Weberian references and labels the "capitalist-industrial economy" as the original source from which secularizing forces come into being. He also demonstrated the close relationship between Christianity and the modern capitalist-industrial economy in the fashion of *The Protestant Ethic*. Berger suggested that "the Western religious tradition may have carried the seeds of secularization within itself," and consequently concluded that "Christianity has been its own gravedigger." (1967:110, 129).

However, Berger's contribution to secularization theory is more profound than the standard formula. Specifically, he proposed the secularizing effects of globalization through the creation of increasingly pluralistic societies. Berger states, "Modernity has plunged religion into a very specific crisis, characterized by secularity, to be sure, but

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<sup>26</sup> Peter Berger, *Secularization of Society and Culture* (Garden City, NJ: Doubleday, 1967), 107.

<sup>27</sup> Berger, *The Sacred Canopy*, 107-108.

characterized more importantly by pluralism.”<sup>28</sup> His argument is that with multiple religious influences in a given society “religion can no longer be imposed but must be marketed.” With religious contents acting as commodities and religious institutions subjected to economic models of competition, Berger contends that standardization and differential marginalization are inevitable outcomes among competing religious groups. In addition, the market model makes the consumer aware of multiple plausibility structures. In other words, pluralism forces the religious believer to recognize that their sacred reality is subjective, whereas in societies dominated by a single religious structure, adherents accepted “the” objective sacred reality.<sup>29</sup>

Despite the well-developed theory about processes of secularization presented by Berger in *The Sacred Canopy*, sociologists (including Berger himself) increasingly had trouble substantiating claims that religious belief was on the decline. The most glaring contradiction to assumptions held by secularization theories was the increasing popularity and spread of Pentecostalism, particularly in the so-called Third World. This also included many new forms of Pentecostalism that were thriving despite sociologists’ claims that religion was fading. Though there are those that continue to claim that the world is becoming more secular, this is largely dominated by alternative views of what secularization may imply, rather than the traditional understanding that it simply implied that fewer people were adopting religious beliefs.

The state of secularization theory mirrored the fate of church-sect theory in that it became saturated with varying and conflicting definitions of what secularization could mean. Stark proposes that secularization was generally understood, and generally

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<sup>28</sup> Berger, *The Sacred Canopy*, xi.

<sup>29</sup> Berger, *The Sacred Canopy*, 151.



expected, as the decline in individual piety and personal religious belief (which would naturally have a secularizing effect on societies)<sup>30</sup>. The introduction of alternative definitions of secularization into the discussion, according to Stark, “permits some proponents of the thesis to shift definitions as needed in order to escape inconvenient facts.” Even by 1967, the theologian Larry Shiner had identified so many working definitions of secularization that he could classify them into six different categories: (1) decline of religion; (2) conformity with “this world”; (3) disengagement of society from religion; (4) transposition of religious beliefs and institutions; (5) desacralization of the world; and (6) movement from a “sacred” to a “secular” society.<sup>31</sup>

### *Pentecostal Ethic for Development*

The third hypothesis, led by Peter Berger, makes use of Weber’s *Protestant Ethic* to confront Pentecostalism directly. Whereas the former theories featured appearances by Pentecostalism, this hypothesis was formulated specifically for Pentecostalism. Therefore, the significant role Pentecostalism played the trajectories of the previous two theories appears as accidental, but here we see this hypothesis as intrinsically tied to the Pentecostal movement. In the same way church-sect theory and secularization theory were consistently applied to society, often without supporting evidence or sometimes with evidence to the contrary of their respective hypotheses, it appears the Pentecostal ethic for development is also being proposed without evidentiary support.

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<sup>30</sup> Randal G. Stark, “Africana Calvinism,” *American Journal of Sociology* 81, no. 1 (1999).

<sup>31</sup> Larry Shiner, “The Concept of Secularization in Empirical Research,” *Journal for the Scientific Study of Religion* 2, no. 6 (1967): 207-220.

Donald Miller and Tetsunao Yamamori collaborated in 2007 to conduct research that led to the publication, *Global Pentecostalism: The New Face of Christian Social Engagement*. They identify a new type of Pentecostalism which they call “Progressive Pentecostalism.” Emerging out of the 1990s, Progressive Pentecostalism is described as socially engaged and actively invested in its individual communities through charitable and “development-oriented” ministries.<sup>32</sup> Though Miller and Yamamori do not refer directly to Peter Berger, their work echoes the comparison between Pentecostalism and Max Weber’s Protestant Ethic, saying the “lifestyle of Pentecostals does not differ substantially from Weber’s description of the Puritans.”<sup>33</sup> Though their research produced several factors that “strengthen the link between Pentecostalism and economic advancement”<sup>34</sup> there is no substantial evidence to support these claims. Relying heavily on anecdotal evidence, Miller and Yamamori’s work offers no hard data to warrant the formation of a new category of “Progressive Pentecostalism.” Elizabeth Brusco’s critique of the book also points to lack of depth behind the individual accounts presented by Miller and Yamamori, saying, “the case reports are somewhat shallow in nature, and occasionally read like fund-raising letters from an international aid charity.”<sup>35</sup>

The large application of Peter Berger’s Pentecostal ethic for development was carried out in South Africa in 2008 by the Center of Development and Enterprise, culminating in the publication, “Under the Radar: Pentecostalism in South African and Its

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<sup>32</sup> Max Weber, “Alive and Well, and Living in Guatemala: The Protestant,” *Ethic Today* (2007): 30.

<sup>33</sup> Peter Berger, “Economy and Society: The Protestant,” *Ethic Today* (2007): 164.

<sup>34</sup> Peter Berger, *The Norms and Beliefs, and Institutions of Capitalism: Celebrating Weber’s Spirit of Capitalism* (Garden City, NJ: Doubleday Publishing Company, 1967), 9.

<sup>35</sup> Elizabeth Brusco, “Review: Progressive Pentecostalism?” *Anthropology and Humanism* 34, no. 1 (2009): 117-118.

Potential Social and Economic Role.” Following the link proposed by Berger between Pentecostals and Weber’s inner-worldly ascetic ethic, the publication seeks to expose hidden capital groups in South Africa. The research project fails to provide real evidence that this is the case, and in some cases presents evidence to the contrary.<sup>36</sup> Nonetheless, the hypothesis is maintained even without supporting data. This resembles the tendencies of church-sect and secularization theorists who maintained their respective positions for some time even without supporting evidence.

#### *Acceptance Church-Sect Theory*

Church-sect theory was in a continuous stage of development, until it reached a point that it suffered from its own complexity, and the increasing discoveries of exceptional cases, such as represented by the Pentecostals. Until that point, however, there was no alternative that organized religious involvement and simultaneously classified religious behavior. The theory was largely embraced by the community of scholars studying the formation and trajectories of religious groups who used it to explain the relationship between different types of religious groups and society. Moreover, it created a paradigm in which one could work on a variety of perspectives pertaining to religious grouping and belief. Coleman (1968), bemoaning the widespread criticism of church-sect theory that had developed in the 1960s, called it one of the two “mainstays of continuity of thought concerning the inter-relationship between religion and society.”

However, lack of consensus and a plethora of definitions eventually took its toll on the success of church-sect theory. Allan Eister claimed in 1967 that conceptualization

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<sup>36</sup> Paul Gifford and Trad Nogueira-Godsey, “The Protestant Ethic and African Pentecostalism: A Case Study,” *Journal for the Study of Religion* 24, no. 1 (2011): 5-22.

of church-sect typology among sociologists had become “unreliable” and consequently the “use of church-sect typologies seems scientifically untenable.”<sup>37</sup> In an even more scathing criticism, Erich Goode concluded in 1967 that “unless it undergoes a radical revision which is universally accepted by researchers and theorists in the field, church-sect must be seen as a dead concept, obsolete, sterile, and archaic.”<sup>38</sup> From Goode’s perspective, the theory “has no power to explain or elucidate.”<sup>39</sup> By 1974, John Snook voiced the general feeling that church-sect theory had “probably reached its limit” and suggested parameters for an alternative to church-sect theory.<sup>40</sup>

Jeffrey Hadden famously exposed secularization theory’s elevated, and undeserved, status in his presidential address at the annual meeting of the Southern Sociological Society in 1986, “Toward Desacralizing Secularization Theory.” He argued, secularization theory has not been subjected to systematic scrutiny because it is a doctrine more than it is a theory. Its moorings are located in presuppositions that have gone unexamined because they represent a taken-for-granted ideology rather than a systematic set of interrelated propositions.<sup>41</sup> Hadden’s words exposed the nature of the acceptance of secularization theory as an ideology to which sociologists subscribed. The similarities between the trajectories of church-sect theory and secularization theory have been noted by William Swatos, Jr. and Kevin Christiano in their 1999 article, “Secularization

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<sup>37</sup> Allan W. Eister, “Toward a Radical Critique of Church-Sect Etymologizing: Comment on ‘Some Critical Observations on the Church-Sect Dimension,’” *Journal for the Scientific Study of Religion* 6, no. 1 (1967).

<sup>38</sup> Michael Good, *The Oxford History of the Biblical World* (Oxford, UK: Oxford University Press, 1967), 77.

<sup>39</sup> Good, *The Oxford History of the Biblical World*, 77.

<sup>40</sup> John B. Snook, “An Alternative to Church-Sect,” *Journal for the Scientific Study of Religion* 13, no. 2 (1974): 192.

<sup>41</sup> Snook, “An Alternative to Church-Sect,” 192.

Theory: The Course of a Concept.” They note that both the terms “church-sect” and “secularization” were introduced by Max Weber, but did not appear significantly in American sociology until the late 1950s (1999: 209). The comparison culminates in the question “is secularization’ an analytic tool or a value judgment?”-suggesting that the same question was applied to the terms “church-sect” and resolutely determined to be a value judgment masquerading as an analytical tool.

The impact of Pentecostalism on secularization theory can be seen in the work of former prominent secularization proponents. Peter Berger, Harvey Cox and David Martin have all dedicated a significant portion of their post-secularization career researching and publishing on Pentecostalism. Secularization theory, similar to church-sect theory, was befuddled by the expansive growth of Pentecostalism and its peculiar resistance to sociological categorization. Interestingly, both church-sect theory and secularization theory have roots in the works of Max Weber, though neither shares a straightforward origin with the German father of sociology of religion. The Pentecostal ethic for development represents a radically different approach to the study of Pentecostalism. Firstly, while Pentecostals have been described negatively and sympathetically, they have been described positively. There are numerous scholars that have approached the study of Pentecostalism objectively, with tact and sensitivity, but for several decades the sociologist has refrained from value-based judgments regarding religious beliefs and practices. Secondly, this recent trend is void of the dialectical relationship that has defined the sociological study of religion. It appears with little insight into who Pentecostals of today are, and the societal factors that have made Pentecostalism attractive to them.

## **CHAPTER SIX**

### **PROJECT ANALYSIS**

Equipping leaders is one of the major challenges that many churches face. When there is effective leadership in a church, it will produce a greater harvest for the kingdom of God. This project has helped me and eight key leaders to develop intellectually and spiritually as leaders. The project introduced key leaders to new models of ministries out of fifty-two ministries within the church to be more effective. The new models of ministries that equipped them to empower others to lead in the church and the community at large. The project developed and discovered new models that enlighten the leadership of the church even though it only lasted for six weeks. It is amazing that they ask if I would continue teaching a Sunday school class on Sunday mornings. The aim was to empower key leaders to be able to equip other members to become effective witnesses in these trouble times. The basis for the project is to challenge today's church to return to Pentecost, the possession of the power to transform human nature; creation of Christians from church membership by making their lives count, tell and make a difference for Jesus Christ; win the world through witnessing from the vantage point of the lifestyle of the witness; and overcome the curse of powerless Christians through the source of all power, the Holy Spirit. The goal is to change the church with courage and daring, dynamism and relevancy, leading the church and its believers into a genuine spiritual revival. The church must dare to build temples of love on the dunghills of hate; dare to build a new

community of brotherhood upon the shifting sands of racism, must dare to build a new society of peace upon the wastelands of human strife, becoming liberators that bring liberation empowering leads to become effective witnesses in the twenty-first century, and command their rightful place in a global community.

This study has examined the various strengths, and weaknesses in the ministries in the New Life Baptist Church in the Bible Studies. The pastor, myself and members of eight leaders looked at and determined the effect that the Bible study of the members engagement will have on the nurturing and spiritual growth of the members in the local church. This project has focused on identifying obstacles and hindrances to better equipping leaders to become effective witnesses and evangelizing new members at New Life Baptist Church. Also identifying ministries, strategies, techniques, that are creative and innovative that may attract other members within the church that are inactive because they are not given the opportunity to participate in evangelizing being effective witnesses for Jesus.

It is my opinion that the leadership of the church has experienced many challenges because members come in to join, but are uncertain about what their purpose or ministry calling is about and, therefore; we have members not engaging in ministry due to fear of being asked to go out and make other disciples for the kingdom of God. The church expressed its concerns regarding the lack of effective leadership to go and fulfill the mandate of Jesus today to a feeling of powerlessness. The title of this project is the “Orientation of the New Life Baptist Church Members to Ministry, Revealing and Method of the Holy Spirit.” A general observation of my context reveals that, members have a very limited knowledge of who the Holy Spirit is and how to access the power

available to them through the Holy Spirit. Due to members' lack of knowledge of the Holy Spirit, they do not understand the Holy Spirit. Due to this lack of understanding, they are powerless to effectively witness. There are members with different gifts within the body of Christ. Firstly, there are members that do not have knowledge of the Holy Spirit. Secondly, they do not understand how the Holy Spirit operates. Thirdly, they have a feeling of powerlessness to effectively be a witness in the community and in the New Life Baptist Church.

The church has made a concerted effort to provide outreach to those members that join the community. Providing leadership training workshops, Bible Study, new members classes for six weeks, and sermons, have been the models for teaching, and empowerment to members to equip others for leadership. Providing the congregation with biblical understanding of how the Holy Spirit empowers the Christian believers to become effective witnesses and how its application is to empower the lives of members through education.

I used qualitative research as the methodology for this project to investigate the general knowledge of eight selected members of a nontraditional Baptist church before and after effective training in leadership. Kennon L Callahan, in his book entitled *Effective Church Leadership-Building on the Twelve Keys*, suggested the use of the Mission Field Missionary Pastor stated that this is the day of mission over professional minister is over. The day of the missionary pastor has come.<sup>1</sup> Also, John W. Creswell, in his book entitled *Research Design Qualitative, Quantitative and Mixed Methods Approaches*, suggested the use of qualitative research in the following ways: open ended

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<sup>1</sup> Kennon L. Callahan, *Effective Church Leadership-Building on the Twelve Keys* (San Francisco, CA: Harper and Collins Harper Publishers, 1990), 3.



questions, emerging approaches, text, or image data.<sup>2</sup> It would include testing an experimental group to measure whether or not any significant progress was made in their knowledge about church leadership.

The experimental group consisted of seven persons who held a leadership position and one who did not at the time of the project. The study was done at an urban church in New Life Baptist Church in Concord North Carolina. The experimental group was asked to be part of the six-week project that focused on empowering leaders to lead others in the twenty first century. I discovered that many of the leaders and others in the focus group were excited about the project, and wanted to continue the group permanently, due to the transformation and information that it would bring.

A pre-test and post-test were administered for the purpose of evaluating the results. A strategy was adopted for data collection during each session to determine the effectiveness. Research and investigation have been done in each area of my foundational work that has given men a base for my project. The power to witness effectively in these troubled times is the basis of study. This project has focused on how to equip the new members in the congregation in hope that the Christian church will return to Pentecost and revival. Possession of the power to transform human nature; good leadership is important for the church to be effective. Laying the foundation work for this project have unveiled several facts while taking in consideration that creation of Christians from church members, by making their lives count, tell and make a difference for Jesus. Win the world through witnessing from the vantage point of the lifestyle of the witness; overcome the curse of powerless Christians through the source of all power, the Holy

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<sup>2</sup> John W. Creswell, *Research Design Qualitative, Quantitative and Mixed Methods Approaches*, 2<sup>nd</sup> ed. (Thousand Oaks, CA: Sage Publications, 2003), 19.

Spirit. This project must have strong foundational work to find a working solution in addressing the issues of not having knowledge of who the Holy Spirit is due to the lack of knowledge and understanding of the Holy Spirit, new members are powerless when it comes to witnessing and evangelizing in ministry.

The foundational work and research that has been done consist of biblical, historical, theological, and theoretical. These foundations pave the way for this project to become helpful within the New Life Baptist Church's denomination and any church that is feeling the ineffective power to witnessing and evangelizing. Chapter Two is the biblical foundation which gives the project a scriptural foundation that will ensure that this project is biblically sound from the Old and New Testament. Genesis 11:1-9, which states:

And the whole earth was of one language, and of one speech. God said, "Look, they are one people, and they have all one language; and this is only the beginning of what they will do; nothing that they propose to do will now be impossible for them. Come, let us go down, and confuse their language there, so that they will not understand one another's speech." So the Lord scattered them abroad from there over the face of all the earth, and they left off building the city. Therefore, it was called Babel, because there the Lord confused the language of all the earth; and from there the Lord scattered them abroad over the face of all the earth.

The Tower of Babel story is often read as one of sin and punishment because they met on one accord in error. Their pride represents mankind wanting to reach the heavens and be their own gods. It represents the unification of all people in error. Due to their pride, which is a sin, the same sin that caused Lucifer to rebel, God divided them by making them speak different languages. It said that Nimrod-construction is associated with Babel, to the verb balal, which means to confuse or confound in Hebrew. In the biblical introduction of the Tower of Babel account, it is said that everyone on Earth spoke the same language, but this is inconsistent with the biblical description of the post-Noahic

world described in Genesis 10:5, where it said that the descendants of Shem, Ham, and Japheth gave rise to.

Then we turn to Acts, the second chapter gives a good foundation from the New Testament because it portrays a concept of how God really wanted the manifestation of the Holy Spirit to indwell his Christian believers with Him being the center of all power for them to go out into the world and make disciples teaching them to observe all things according to what God commanded. Baptizing them in the name of the Father and of the Son, and the Holy Spirit. Therefore, having a strong biblical foundation for this project is a very important foundation to build upon. The historical foundation, chapter three, consist of the history of Itinerant Ministry, the history of the Pentecostal Movement with the history of Methodism and the history of John Wesley.

It was the Holy Spirit who was at work in the Old Testament as well as the New Testament. In the Book of Hebrews, we find the honor roll of men and women who were filled with the Holy Spirit. Abraham, Isaac, Jacob, Joseph, Moses, Joshua, Elijah, David, Asa, Jehoshaphat, Hezekiah, Josiah, and a host of others, who were leaders in their age, and accomplished great things in their generation; not by might, nor force of arms, nor physical or political influence, but by the Spirit of God. They subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, were made strong out of weakness, waxed valiant in the fight, and turned to fight the armies of the enemy.

The Holy Spirit was at work in the life of Edwards, Wesley, Whitefield, Finney, Moody, Parham, Aimee Simple McPherson, William James Seymour and others. We need hearts filled with God's love, and rekindled with fire from above. That is why, we

need the Lord to send revival in us today. Send a great revival to our souls, let the Holy Spirit come and take full control. Bring personal revival into my own life today, and may it spread to others. Psalm 85:6, Habakkuk 3:2 said, "O Lord, revive your work in the midst of the years." In the midst of the years make it known; and in wrath remember mercy. The Holy Spirit was at work in the life of Jesus Christ and I feel as a ministry and pastor the congregation is going through the lack of power due to the lack knowledge.

This project must have a strong theological foundation as well. Theology is an attempt to understand God as He is revealed in the Bible. No theology will ever fully explain God and His ways because God is infinitely and eternally higher than humanity. We can never understand why God does certain things, but we can know that we must fully trust God in everything that we do. This project will focus on pastoral theology. Pastoral theology (chapter four) is concerned both with the theory and with the practice of Christian ministry, because right practice proceeds from right belief. Pastoral theology addresses the difficulties of individuals, families and larger societal issues that contribute to the Christian growth in faith and leads to salvation. Thus, pastoral theology is not easily defined, but rather described and this allows for a fluid and open approach to a theology that has roots in the experiences continued within and outside of its distinct boundaries.

When people are lacking from the knowledge of their full potential as effective witnesses feeling of powerless, we, as pastors are the one who they seek to empower them to be effective witnesses in the twenty first century and today's challenges. A pastor is someone who provides oversight for the congregation's issues. This is a reality that can heighten our religious experience or diminish it altogether. The way we are impacted by

the issues in our lives depend largely on how we understand them and how committed we are to making the necessary adjustments.

The Holy Spirit enables the believer to address issues that has huge theological implications for Christians. The argument can be made that pastors will need to expand more of their pastoral energies with the congregations while they are there. The evangelical ministry has a great impact on congregations. We must meet the needs of the people and understand their concerns of the Holy Spirit moving in life of pastors. Pastoral theology is that branch or field of theological knowledge and inquiring, which brings the shepherding perspective to bear upon all the operations and functions of the church and the ministries and then draws conclusions of a theological order from reflection on these observations. The processes of theoretical development (chapter five) are increasingly being influenced with research findings from other disciplines because of their proven success in such areas. Likewise, it is becoming increasingly clear that the church is lacking in its ability to initiate growth, it must do a better job in sustaining leadership. Since the focus of this project is drawing awareness to the lack of knowledge and congregational powerless issues primarily due to the current system, an overview of the theories that have been used to directly or indirectly address this problem shows that the problems need to be better understood to help craft more practical solutions.

The disciples were eagerly ready to go, but Jesus reminded them to wait on the promise. It takes commitment to wait until you have been filled with the Holy Spirit in your heart and mind. People experience defeat and unfulfillment through death, divorce, disaster, betrayal, friends are separated, and security slips away as you find yourself isolated, helpless, and feeling alone. These lies, if un-dealt with, will build a prison

around you and keep you from experiencing God's power in your life. Perhaps you will feel that you will never receive love again and this life will lead to one of two responses: You will either become frustrated, and performance oriented, continually trying to earn the approval and love of others (and God), or you will become angry and aloof, and will try to protect yourself from being powerless by isolating yourself from receiving love.

When no one can understand your feelings, or what you have gone through, Satan mercilessly pierces you with another lie: You are Alone! Your feelings perpetuate your isolation as you put up walls of protection. After all, it is up to you now to "survive." You have been powerless, and no one is going to help you. You must fend for yourself. Theories say that when we cannot deal with these psychological issues than we must reach out to others. Those who are trained in these areas and are sensitive to what you are going through. Different trajectories of theories, behavioral theories and cognitive theories are analyzed here from different perspectives to help close the door on understanding the Holy Spirit according to Richard Niebuhr and Max Weber issues. Many people pursue therapy to address issues resulting from experiences of power to be victorious.

The purpose of this project is to provide the congregation with the biblical understanding of how the Holy Spirit empowers the Christian believer to become effective witnesses in evangelizing making other disciples and how its application is to empower their lives to be equipped for leadership through the teaching and preaching of the gospel. The members of the church will be orientated to the ministry that will hopefully reveal and help them see the methods of the Holy Spirit taught in the Bible studies.

The members, leaders voluntarily chosen will hopefully be made effective witnesses through the power of the Holy Spirit to be witnesses and evangelizing. Teaching and preaching about the Holy Spirit, will prayerfully, enable the members to outside the local community with the pastor, assistant, and deacon to witness for Jesus to win souls to the kingdom of God. Barack H. Obama the forty-fourth president of the United States of America said, "Leadership: A leader is powerful to the degree he empowers others."

When started to pray about this project, I reflect back on my youth in Sunday school. I always had a desire and passion to want the Holy Spirit to have His way in my life. Acts 2:1-18, states:

The Church was filled with the Holy Spirit, when the day of Pentecost came; they were all together in one place. Suddenly a sound like the blowing a violent wind came from heaven and filled the whole house where they were sitting. They saw what seemed to be tongues of fire that separated and came to rest on each of them. All of them were filled with the Holy Spirit and began to speak in other tongues as the Spirit enabled them.

Peter, empowered, stood up and boldly proclaimed that these are not drunk, but this is that which was spoken by the Prophet Joel, that in the last days, I will pour out my Spirit upon all flesh, your son and daughters shall prophesy, young shall see dreams and old men shall have visions.

### **Methodology**

At the request of the pastor, he suggested that I use the Men of Honor, comprised of seven deacons of the congregations sixteen deacons. Through much prayer, contemplation, meditation, and fasting, I relied on the Holy Spirit for guidance about the methodology adopted in doing this research. Qualitative research was the methodology

adopted for this project to investigate the general knowledge of these selected seven members, who were all males, ages ranging from twenty-eight to sixty-eight years of age. This group was of a non-traditional Baptist Church before and after effective training in leadership.

This project was more interested in actual data versus numbers. Pre and post-test and final interview questions were used in this project. It would include testing an experimental group to measure whether or not any significant progress was made in their knowledge about spiritual church leadership. The experimental group consisted of seven persons who held a leadership position and one that did not. The study was conducted at New Life Baptist Church in Concord, North Carolina. The experimental group was asked to be a part of this six-week project that focused on empowering leaders to lead others in the twenty first century. I discovered that many of the leaders and non-leaders in the focus group were so excited until, after the six weeks they wanted to continue as a Sunday school class on Sunday morning at 10:00 a.m. They were enthusiastic about the project, the transformation and information that it would bring.

A pre-test was administered consisted of ten questions and the post-test with twenty questions for the purpose of evaluating the results. A strategy was adopted for data collection during each session to determine the effectiveness. I had a power point presentation for the first and second week which went well, and the focus group asked question and made statements accordingly.



### **Statement of the Problem and Hypothesis**

It is my opinion that the new members due to a lack of knowledge and understanding of the Holy Spirit, new members are powerless when it comes to witnessing and evangelizing. Some were seasoned and four were young and inexperienced serving in the church. There was a need to equip the leaders in the church so that they could empower others in the church to do ministry and missions. Some in the church expressed their desire to be trained for leadership and felt that they needed to be more committed. Therefore, a leadership model was designed to strengthen the leadership of the church by empowerment by enhancing leaders to lead others and become more effective in the twenty first century.

### *Hypothesis*

If the members are orientated to the perspective, and the aspects of the Holy Spirit then they will be better equipped to witness and evangelize. Acts chapter six, said: "In those days when the number of disciples was increasing, the Grecian Jews among them complained against the Hebraic Jews because their widows were being overlooked in the daily distribution of food." So the Twelve gathered all the disciples together and said, "It would not be right for us to neglect the ministry of the word of God in order to wait on tables. Brothers, choose seven men from among you who are known to be full of the Spirit and wisdom. We will turn this responsibility over to them and will give our attention to prayer and the ministry of the word. This proposal pleased the whole group, they chose Stephen, a man full of faith and of the Holy Spirit; also Philip, Procorus, Nicanor, Timon, Parmenas, and Nicolas from Antioch, a convert to Judaism. They

presented these men to the apostles, who prayed and laid their hands on them. So the word of God spread. The number of disciples in Jerusalem increased rapidly, and a large number of priests became obedient to the faith.

### **Ministry Project**

The purpose of this strategic study was to develop the effectiveness of the leadership for a nontraditional Baptist Church in Concord, North Carolina. The intervention consisted of four major components:

- (1) Pre-test of the basic knowledge of the leaders understanding of leadership
- (2) Leaders' assessment tool to discover their leadership style
- (3) Observation of leaders during training sessions to determine if they comprehended the material
- (4) Post-test of basic line knowledge of the leaders understanding of leadership at the end of the project.

At this point of the research, the leadership will be defined as “the seven.” The qualitative research method was chosen to prove that by training “the seven,” they can become more effective in leading others in the twenty first century. This project consisted of six-weeks of training, teaching, and preaching about the power of the Holy Spirit filled leadership.

The leadership model was based on the models presented in chapter one and three. A series of three sermons were presented on the topic of the Baptism of the Holy Spirit, witnessing for Jesus, and Are You ready to see God Come Down? They were delivered over a five-week period and five Bible study series, out the six-week sessions. The first paradigm of change was the training and empowerment “the seven” to deal with

transformation and transition. They were taught the power of the Holy Spirit and the power of God. The Church and the work of the Holy Spirit, Jesus sent the Holy Spirit to empower the disciples to go make other disciples for the kingdom of God.

The second paradigm of change was the training and empowerment of “the seven” to recognize their leadership style. (a) Servant Leadership (b) Commitment (c) Accountability (d) Follow up Follow-through (e) Excellence. The third paradigm of change was teaching leadership styles in management skills. Scholarly articles for leadership styles in management, differences in leadership styles and management practices of Ardichvill.

Nine common leadership styles were discussed and the participants were encouraged to identify their leadership style. Servant leadership people who practice servant leadership prefers power-sharing models of authority, prioritizing the needs of their team and encouraging collective decision-making. Autocratic leadership, laissez-faire leadership, democratic, transformational, situational, and transactional leadership styles were taught. With the democratic leadership, it is important to note that one-size never fits all leadership style. Every business, all companies operate differently and certain traits will be more successful in some environments than others. Transformational leadership often considered among the most desirable employees, people who show transformational leadership typically inspire staff through effective communication and by creating an environment of intellectual stimulation. However, these individuals are often blue-sky thinkers and may require more detail-oriented managers to successfully implement their strategic visions.

Transactional leadership is focused on group organization, establishing a clear chain of command and implementing a carrot-and-stick approach to management activities. Transformational leadership creates an intellectual environment. Stimulation is considered transactional because leaders offer an exchange; they reward good performances, while punishing bad practice. This can be an effective way of completing short-term tasks, employees are unlikely to reach their full creative potential in such conditions.

Autocratic leadership have significant control over staff, rarely considers worker suggestions or share of power. Ruling with an iron fist is rarely appreciated by staff, which can lead to high turnover and absenteeism. Laissez-faire leadership characterized by their hand-off approach, allowing employees to get on with tasks as they see fit. Literally means “let them do” in French. Democratic leadership is participative leadership, leaders often ask for input, from team members before making a final decision. Workers usually report higher levels of job satisfaction in these environments and the company can benefit from better creativity. Bureaucratic leadership is implemented in highly regulated environments, with strict adherence to the rules. Charismatic leadership relies heavily on the positive charm and personality of the leader in question. Situational leadership is a theory that the best leaders utilize a range of different styles depending on the environment. Developed by management experts Paul Hersey and Ken Blanchard in 1969, situational leadership is a theory that the best leaders utilize a range of different styles depending on the environment. Factors such as worker seniority, the business process being performed and the complexity of relevant tasks all play an important role in what leadership style to adopt for any given situation. For

example, situational leaders may adopt a democratic leadership style when discussing commercial direction with senior executives, but switch to a bureaucratic strategy when relaying new factory protocols to workers. However, many people have a natural leadership style, which can make switching between roles challenging. It can also be difficult to gauge what style is most suitable for certain circumstances, holding up decision-making processes.

### **Research Design**

The purpose of this experimental study was to test the theory that leaders can be equipped to lead others to do effective ministry. The study also sought to show the leader his or weaknesses and strengths and expose the leaders to some major areas that would help them bring about meaningful change in the church conducive for the twenty first century. It was designed to expose the seven key leaders to administrative skills, styles of leadership mention previously, and conflict resolution. The study was designed to evaluate the following questions:

1. Explain your personal connection with leadership if empowered by the Holy Spirit.
2. What is it that the Holy Spirit is calling you to do?
3. Do you have a passion to do what the Holy Spirit is calling you to do?
4. How are your values shaped around your calling?
5. What is leadership?
6. Who helped shape your views of leadership?
7. Name five biblical models of leadership.

8. Name five secular models of leadership.
9. How important is it to have someone to help the leader achieve his or her goal?
10. Do you think it is important for leaders to listen to the voice of the Holy Spirit?

### *Measurement*

The measurement of the project was determined by a qualitative method using data triangulation. Data involves the use of different sources of data and information. I used surveys, interviews, oral and written tests to measure the effectiveness of the project.

### *Instrumentation*

A pre-test and post-test were administered to determine the general knowledge of the leaders and the effectiveness of the project. Sometimes it went well, and then we had to work around schedule of the focus group. The group was also given questions to answer after each Bible study and sermon to test their understanding of the material. These instruments were vital in helping to determine the effectiveness of the project.

### *Purpose*

The purpose of the project is to equip leaders so that they could equip others to lead with the skills and tools necessary to become effective practitioners of ministry within the context of the local church. Participants learned about the essential elements of

leadership within the Baptist church and how these elements, when effectively executed, can bring about vibrant and sustained growth within the local church. The focus group will also explore the impact of educating members on their functions and responsibilities in order to maximize the mission of the church. Furthermore, it examined the importance of educating the ministries, and boards as to their role and function.

### *Exposing the Problem*

1. The twentieth century was a century where mainline denominations experienced growth.
2. People were committed to denominational loyalty and the brand of the denomination was clear and strong.
3. As the century neared its last three decades, a shift in the consciousness of society evolved. People became less concerned about loyalty and more concerned about quality.
4. Society began to look at quality first and the name behind the quality (brand) second.
5. Those ministries who spoke to the needs of their communities and provided ministries of excellence were those that continued to experience relative success and growth.
6. Those ministries who were able to change with the times and understand the nuances of the shift in society also experienced growth.

7. Those who did not change as quickly began to experience a cycle of decline.  
In many instances, this decline became systemic and caused for massive reductions in many denominations.
8. In the twenty first century, society is still looking for ministries that can meet the needs of their communities while providing excellence in the quality of the ministries they present.
9. As we move further into the twenty first century, we must ask ourselves the question: Are we executing ministry at a level where significant growth is occurring both in our churches and communities, or are we doing ministry the same as we always have in the past, expecting a different result?
10. If not, then why?

### **Scriptural Reference**

Micah 5:5 explains what the Lord God tells us we should do about the election of spirit filled leadership equipped for kingdom leadership. “And this man shall be the peace, when the Assyrian shall come into our land: and when he shall tread in our palaces, then shall we raise against him seven shepherds, and eight principal men” (Mic. 5:5). Acts 6:3, “wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, which we may appoint over this business.”

Ephesians 4:1-16, says, “Therefore I, the prisoner of the Lord, implore you to walk in a manner worthy of the calling with which you have been called, with all humility and gentleness, with patience, showing tolerance for one another in love, being diligent to preserve the unity of the Spirit in the bond of peace. There is one body and one



Spirit, just as also you were called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all who is over all and through all and in all. But to each one of us grace was given according to the measure of Christ's gift. Therefore it says, "When He Ascended on High, He led captive a host of captives, and He gave gifts to men. (Now this expression, "He ascended," what does it mean except that He also had descended into the lower parts of the earth? He who descended is Himself also He who ascended far above all the heavens, so that He might fill all things.) 11 And He gave some apostles, and some as prophets, and some as evangelists, and some as pastors and teachers, for the equipping of the saints for the work of service, to the building up of the body of Christ; until we all attain to the unity of the faith, and of the knowledge of the Son of God, to a mature man, to the measure of the stature which belongs to the fullness of Christ. As a result, we are no longer to be children, tossed here and there by waves and carried about by every wind of doctrine, by the trickery of men, by craftiness in deceitful scheming; but speaking the truth in love, we are to grow up in all aspects into Him who is the head, even Christ, from whom the whole body, being fitted and held together by what every joint supplies, according to the proper working of each individual part, causes the growth of the body for the building up of itself in love."

### **Paul's Instructions**

Paul speaks to the Church at Ephesus regarding the power of the local church. The Ephesians' church was growing by leaps and bounds and Paul knew that Timothy, his son in ministry, needed clarity regarding the role of the church in the advancement of the Kingdom of God. Paul laid out a plan outlining the role of the church in carrying forth

the mandate of Christ. There are six things that Paul speaks to in these sixteen verses. He tells them to:

1. Walk worthy of their calling;
2. Endeavor to keep the unity of the Spirit in the bond of peace;
3. Understand who gave them their gift;
4. Understand the hierarchy of authority for ministry execution;
5. Be equipped to do ministry;
6. Grow in maturity as we grow the ministry by building it up in love.

#### Components of a Strategic Plan

1. Target
2. Approach
3. Style
4. Location
5. Expectations
6. Target a group for impact based on those who will be drawn to the personal characteristics of the visionary leader.
7. Determine what services and products will meet the needs of the target group.
8. Choose a delivery (Worship) style that fits the target group.
9. Determine an optimal location suited to attract the target group.
10. Define basic expectations of membership.
11. Strategic Plans
  - a. Vision: Where Are We Going?
  - b. Mission: Why Do We Exist?

c. Strategy: How Are We Going to Get There?

d. Mental Creation-Vision-Physical Creation

Pastors Steele's vision focuses on the Purpose-Reach the Lost-Teach the Found-Send the Taught. Proverbs 29:18; "Where there is no vision, the people perish" is the biblical principle to follow. The pastor needs men and women who are living with a purpose- Ecclesiastes 3:1. The pastor need men and women who are willing to follow the vision that is already in place (Not) to insert their own- 1 Corinthians 4:16. The pastor need men and women who can agree to disagree even if their idea is not taken as stated in Jeremiah 3:15. The pastor need men and women who are fully committed as stated in 1 Corinthians 4:2. The pastor need men and women that are willing to serve rather than be served, Philippians 2:4. The pastor need men and women who believe God can do the impossible, Genesis 18:14 and 2 Timothy 1:7. The pastor need men and women that will lead from the front. The pastor needs men and women who help in nursing homes, police stations, hospice house, hospitals, neighborhoods and shelters. The pastor needs prayer warriors as stated in James 5:17.

Long range big dream is outlined as follows: deacons and ministers are expected that whenever you come on these church grounds, whatever you see to do to help make the church better do it to the glory of God. The development and implementation of STEM (Science, Technology, Electronic, Math) programs designed to help our children. The development and implementation of leadership Bible Institute. In order to accomplish this task, I will strive for an orderly system of the information gathered by utilizing the following sources: (1) books, magazine on the subject of related issues, (2)

surveys, (3) scriptures, (4) three sermons, (5) open conversation, Bible studies, and a power point presentation.

The sermonic presentations are as follows: The first sermon was held on September 9, 2018 and the title of the sermon was “Are you ready to see God come down.” The foundational scriptures were Genesis 11:1-8, John 17:1-21, Hebrews 9:27; and First Corinthians 1:11-13; 3:6 and 7. The points of the sermon were: Our hour is going to come, God wants us to unify with a purpose and God will come down.

The second sermonic presentation was held on Sunday, November 25, 2018 and was titled “The Baptism of the Holy Spirit. The foundational scriptures were: St. Matthew 12:28, Luke 11:20, Ezekiel 37:11-14; Romans 8:11, 1 Corinthians 2:4, 1 Thessalonians 1:5, Zechariah 4:6; 7, Luke 24:49, Acts 1:8, 1 Corinthians 12:1-31. The third sermonic presentation was titled “Witnessing for Jesus” found in Acts 1:8.

### **Summary**

In my post-test questions, I collected the data from the “Seven men of Honor.” There were twenty-questions proposed to them. I learned that it will take more time to bring about a meaningful change in the church. Although there was some change, it was not enough to bring about long term change. As I projected in my project proposal, I was looking at the future of the church, which is not mine to do. During the study of the project, I had the opportunity to recognize as it was revealed to me with “the seven.” As a teacher/associate pastor, I was confronted with many challenges and sometimes because they had personal family matters to attend to we could not meet on the scheduled Sunday, but we gathered on the next available Sunday. The situations that needed the expertise of

a well-rounded professional in the church and the community were certainly needed. The expectations of the pastor/associate minister truly have concerns for the future of the ministry which are high. I have realized how important it is to be a pastor and it is essentially important to live by precept and example before parishioners. I have seen lives changed and transformed by teaching and preaching the different models presented. I know that it will take the help of the Holy Spirit to move and make people into what God has called them to be in the world in which we live. I continue to believe that Almighty God is calling me to be a minister of liberation and transformation for a generation (through leadership) that has been hurt, marginalized, abused, and harmed by past experiences into a paradigm of a refreshing experience with God through serving the church and community at large. The church's journey was somewhat like my spiritual journey. It had experienced some great success and disappointments, but I believe that God is calling the church to bring certainty in the midst of uncertainty and see the potential to press forward beyond the trials, perils of life and maintain a sense of great joy.

In interviewing "the seven" they stated that in explaining their personal connection the "Holy Spirit," it was through their relationship with Christ. Romans 7:6, states: "But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter." Knowing that the Holy Spirit is calling us to live Holy and separated from the world. So therefore, we should have a passion to do what the "Holy" is calling us to do. Then, this will help shaped our values around the calling in which we work daily to conform and be transformed to the image of "the Holy."

When we consider leadership is the act of getting out front and moving in spite of the world's direction. Those who helped shape your views of leadership are the models that have helped us become who we are today. Equipping leaders to lead others in the twenty first century takes studying the historical and biblical perspectives as models of leadership such as Nimrod, Moses, Abraham, David, Elijah, Joshua, Josiah, and Pastor Steele. Also, looking at the five secular models of leadership such as President Trump, Ronald Reagan, Abraham Lincoln, Douglas MacArthur, and Lee Iacocca, gives us insight at leadership from another perspective. Examining how crucial it is for leadership to achieve his or her goals, there needs to be an understanding of how important it is to have someone to help the leader achieve his or her goals. If you have no followers you will be just taking a journey on your own, it takes teamwork to make a program work. Furthermore, it is extremely important for leaders to listen to the voice of the "Holy Spirit."

When we read in the scripture according to 1 Corinthians 11:1 that informs us to be followers of me, even as I also am of Christ. Once I accepted Christ as my personal Savior, the Holy Spirit is a gift from God. John 14:26 and 16:13, says, He shall teach you all things, and will guide you into all truth. The Holy Spirit is calling us to (1) live like Christ daily, (2) live a life of obedience to God, (3) to try to live a life free of sin, (4) to witness (tell others about Jesus). I must read and study God's word which tells me to walk in the Spirit, and ye shall not fulfill the lust of the flesh. (Gal. 5:16). St. Matthews 5:6 says, "blessed are they which do hunger and thirst after righteousness: for they shall be filled." Also, 5:16 says "let your light so shine before men that they may see your good works and glorify the Father which is in Heaven."

When we looked into the dictionary version defining leadership, the action of leading a group of people or an organization, spiritually in the biblical context a biblical leader is a person of character and competence who influences a community of people to achieve a God-honoring calling by means of the power of Christ. Also, I have learned that leadership is not about being in charge. Leadership is about taking care of those in your charge. When I reflect back on who helped shape my views of leadership, God first, my brother, the military, godly men and women of the faith. Also, I have learned to be a great leader you have to be a great follower. As stated before, the biblical models of leadership for my other brothers were: (1) Christ (2) Paul (3) Moses (4) Joshua (5) Nehemiah and the secular models of leadership-(6) Nelson Mandela (7) Barrack Obama (8) Martin Luther King, Jr. (9) John F. Kennedy (10) Sir Winston Churchill. Also, it could be leaderships styles such as laissez-faire, autocratic, democratic, bureaucratic and participative. It is very important to have assistance, Joshua 1:13, Moses helped Joshua to become a great leader. No one can make it in this life by themselves; we all need some encouragement and help along the way. The word TEAM – Together-Each-Achieve-More, because there is no “I” in TEAM, we must work together to achieve the goals that “The Holy” would have us to for the Kingdom of God.

Colossians 3:23 says “whatever you do, do it heartily as to the Lord and not unto men.” Psalms the first chapter says, “blessed is the man that walketh not in the counsel of the ungodly.” 1 Samuel the third chapter is a great picture of knowing God’s voice. Eli had to know the voice of God to tell Samuel that it was the voice of God speaking to him. We have to know the voice of God to do His will. When interviewing Deacon Kelly Fields, he explains that his connection with the “Holy” is one that He best describes as

constantly growing, since he got saved at the age of sixteen the relationship developed from mainly as a decipher from right and wrong to a compass that guides me throughout life. His calling is working with young men. He believes that many of the world's problems can be resolved if men are in the place that God intended them to be.

My calling is to provide those principles of manhood that God has laid out and get young men aligned with God. It started at my old church and has blossomed to me working with Men of Honor at New Life, volunteering at a Reading Center, doing football training with middle schoolers, coaching Little League, etc. All these things put me in a space to help young men with a passion they have while ejecting biblical principles into the situation. Having a passion for working with young men, especially young black men. The Spirit operates in me to relate to them from a biblical standpoint to show that being a Man of God is not only the right thing to do but it is cool too. I have been blessed to see the Holy Spirit open a lot of hearts and minds and while engaging with some great young men.

Everything I do is for God and because of God. My values are to be shaped into being a presenter of His word. My values are those that allowed me to live a life where people see the God that I speak of. What is Leadership? I participated in Army JROTC for three of the four years of high school and this word and its definition was a staple. That definition was "Leadership is the process of influencing others by providing, purpose, direction, and motivation." As I have gotten older and grown more in Christ, this definition still applies. This is exactly what the Spirit does for me. As leaders, this is what I try to do while being led by the Spirit. I would say I have been blessed to be able to look back on my life and at my life now and I am able to pinpoint men from starting



with my Dad to people at work, church, coaches, school, etc., that have poured leadership into me. Either by showing me through actions, conversations, or teachings, I have been blessed! Think it is the reason I have that passion for pouring into young men because I'm a byproduct of what can come out of it. For me you cannot start this answer out without our Lord and Savior Jesus Christ! The ultimate leader by example! He left a legacy that no name will ever top! David comes to mind next for me as he was a man that longed for God's heart. Peter because he had a questions attitude and seeking of knowledge is really what he was after. I round out my answer with Moses and Abraham for the longevity in being leaders.

In naming five secular models of leadership, I start this list with Barack Obama. The leadership, dignity, and class he showed was unprecedented. I also think of those that have sacrificed for the better of others like Martin Luther King, Jr., Nelson Mandela, and Muhammad Ali because being a leader is more about giving your all than receiving. Finally, I think of someone like LeBron James that is someone that his character as always spoke more about him than what he does for a living. How important is it to have someone to help a leader achieve his or her goal? As Pastor Steele always talks about, it is about others. No one has ever done this thing called life alone. God uses people to bless others and a leader needs people positioned in his or her life to advise, mold, and make better just as the ones that are being lead by leaders are getting from him or her. Do you think it is important for leaders to listen to the voice of the Holy Spirit? I do! Being a leader led by the Holy Spirit allows those who are following you to see where you are getting your direction from and with that being the Holy Spirit they understand who truly is in control. The Holy Spirit is also going to give leaders the peace and comfort to deal

in times of crisis and turmoil. Leadership is being to communicate with others revealing their true potential to lead others without reservation knowing that it is an urgency of now at stake to fulfill the mandate of Jesus Christ to go preach, teach, reach, and spread the good news to the uttermost parts of the world. In my perspective the participants believe that leadership should be supported.

Two of the participants fell in the category of commanders that served in the military. The Air Force, and Army who tended to be driven individuals who enjoyed competition, whether it is with themselves or others playing softball, and basketball. Next, the participants were introduced in week one to the biblical, theological, and historical aspects of leadership. It was shared with them for the six weeks, during this period, they were going to explore, "What it really means to be equipped empowered to lead others in the twenty first century and how to bring about meaningful change in this context." We explored the leadership in error according to Genesis the eleventh chapter with the Tower of Babel the model of Abraham, and Noah, then in Acts the model of Peter being filled with the Holy Spirit, with Jesus' model of leadership from a biblical perspective.

Finally, we viewed spirit filled leadership from a historical perspective and examined how other leaders dealt with problems similar to those in Micah 5:4 and 5 choosing seven leaders, and in Acts 6: 1-5 choosing seven deacons chosen. I learned that without the seven or eight participants this project would have been ineffective. The first lesson that we learned was that you have to be organized, have an agenda, and know what it is we wish to accomplish. The first is that leadership is about empowering those around

you to help you bear the load of leadership. The model that was developed was helpful in delegating responsibility to help get the work done.

When observing how Peter, James, John, and the other apostles were preaching the gospel decided to choose seven deacons to help in the serving of the widows. This helped me to understand that he needed to rely upon other people to help bear the responsibilities that come with leadership. There must be a collaboration of leadership, process, and systems. Furthermore, this enhances the leader to be more effective. In developing leaders, I built a somewhat good relationship with persons who have caught hold to the vision and are helping the pastor with it.

The second lesson learned is that some people do not like change. When reflecting back on my experience for thirty-eight years in the ministry, it was because change was taking place as I was transitioning. Conflict challenges can be healthy, and painful within change. In teaching the lessons and preaching the sermons, I did not want to be overbearing or having the participants think that I was an expert in conflict resolutions or that it was okay. In fact, I wanted to impress upon the participants that conflict could help us to understand each other and find common ground, which opens the door for dialogue.

The third lesson learned is that the church is open to new and creative innovative ideas from leadership. When the seven met, they were excited about the new methods and models of leadership that they were going to experience. They were hoping that this teaching other leaders the information that was shared with them will be ongoing for the future. They were very instrumental in shaping my attitude about the leadership of the pastor and church because they were a part of the culture. Looking at their experiences,

as counselors, in the school system, as assistant coaches to young men was a very enlighten experience. They would every week even on Wednesday night encourage me to keep a positive attitude about what God is going to do in the church. The leadership teams were retirees, veterans, new members, young adult deacons, and non-professionals. They opened my eyes to things that the church could be doing to become better and effective witnesses facing the challenges today in the twenty first century.

Finally, as I reflect on this project, it has sharpened my knowledge and awareness concerning leadership. It has helped me to become more prayerful, to seek God for patience and spiritual discernment to know that the participants would spend with their families.

The post test results are as follows:

<b>Question</b>	<b>Strongly Disagree</b>	<b>Disagree</b>	<b>Neutral</b>	<b>Agree</b>	<b>Strongly Agree</b>	<b>Decline</b>
I understand my responsibilities as a church leader	0.00%	0.00%	0.00%	16.67%	83.33%	0.00%
I understand and follow spiritual authority at church	0.00%	0.00%	0.00%	16.67%	83.33%	0.00%
I communicate effectively as a leader	0.00%	0.00%	0.00%	33.33%	66.67%	0.00%
I serve in areas for which I am gifted	0.00%	0.00%	0.00%	25.00%	75.00%	0.00%
I encounter God in life changing ways	0.00%	0.00%	0.00%	25.00%	75.00%	0.00%
I display humility and service	0.00%	0.00%	0.00%	91.67%	8.33%	0.00%
I promote teamwork with those I lead	0.00%	0.00%	58.33%	25.00%	16.67%	0.00%
I deal effectively with conflict by avoiding it	0.00%	8.33%	58.33%	33.33%	0.00%	0.00%
I feel that conflicts should not be in the church	0.00%	8.33%	8.33%	75.00%	8.33%	0.00%
I feel well prepared to handle conflict	0.00%	8.33%	8.33%	66.67%	16.67%	0.00%

I feel well equipped to lead people	0.00%	0.00%	8.33%	75.00%	16.67%	0.00%
I am familiar with a biblical model of leadership	0.00%	0.00%	58.33%	33.33%	8.33%	0.00%
I view change as something good	0.00%	0.00%	66.67%	16.67%	16.67%	0.00%
I believe that discipleship training will help in development as a leader	0.00%	0.00%	0.00%	66.67%	33.33%	0.00%
I am impatient when it comes to leading people	0.00%	8.33%	0.00%	16.67%	58.33%	0.00%
Leadership is moving people from beneath their potential upwards	0.00%	0.00%	0.00%	75.00%	16.67%	0.00%
Character is an important element in leadership	0.00%	0.00%	0.00%	8.33%	91.67%	0.00%
Brining about change is an important element in leadership	0.00%	0.00%	0.00%	16.67%	25.00%	58.33%
Proposals, changes, and positions must be clear so everyone can comprehend	0.00%	0.00%	0.00%	8.33%	91.67%	0.00%
Feelings and emotions are often more powerful than thought or reason in church conflicts	58.33%	0.00%	8.33%	25.00%	8.33%	0.00%

### Conclusion

As I reflect on this experience, it is truly undeniable that no complete transformation of leaders can be done in the six weeks sessions. The transformation process only begins there, but is an opportunity to raise and address concerns about the overall leadership in the church. “The Seven” were given the information for transformation and it appeared to be moving the leadership in the right direction but not without knowing that the participants had family and other obligations. During the study of this project, I was confronted with many challenges and situations that needed the

expertise of a well-rounded professional in the church and the community. During the doctoral program, I realized that many things will be developed and discovered bringing into my experience in ministry new paradigm shifts and models that will enlighten the leadership of the church as well as myself. The intensive peer sessions have given me a fresh revelation to the glory of God that my ministry is about liberating people in the church who feel that they want to be brave, zealous as Peter preaching his sermon after Pentecost and three thousand souls were saved. With the help of God, I was able to be more equip and encourage the development of stronger leaders to be more effective in the office of leadership and develop a paradigm shift for the twenty first century. As an associate pastor, I realize that it can be like walking on egg shells because you do not want to get out of your lane. The expectations I had concerning the ministry along with the pastor were high. The vision that the leadership has are high and very life changing for the young people in this church as well as the elderly. I have seen in the five years as an associate, the transformation, increase, growth of the church and liberating preaching, teaching, training for the new members. It will take the power of the Holy Spirit to move and make persons into what God has called them to be in this world in which we live. The church must become change agents in the community. You need a miracle tomorrow when we look at Proverbs 29:25; you never know when God is going to bless you. Good things happen when you least expect it. I learned how to pray with great expectation, knowing that God will keep me strong that I may have words of encouragement for others. God can change people and people change the community when empowered. I will continue to press on believing that God has called me to transform a generation (through leadership) that has been attacked, oppressed, depressed, and abused in places

beyond our knowledge. Yet, society are to remember as we go about our daily lives, today and in the twenty first century as believers are facing condemnation, coercion, intimidation, and discrimination. Some will be imprisoned in jails and cargo containers. Some will face torture, somewhere today, Lord; a young person will be rejected by family and friends. Though we do not know their names, we know the name of their God. By past experiences into a paradigm of a refreshing experience with God through serving the church and community at large. The church's journey just like my spiritual transition and journey has experienced some appointments and disappointments but the Lord, God Almighty has given me the ability to reject the spirit of fear, we claim the spirit of power and of a sound mind. Help us preach the Gospel in these last days. Give us a sense of urgency, anticipation, and evangelism as we wait the upward call. May we preserve as we listen for the shout, for the voice of the archangel, and for the trumpet call of God. Even though we are living in perilous times, may God give us patience and give us power. Give us strength and give us souls, as we pray: "Even so, come, Lord Jesus, thy Kingdom come on earth as it is heaven. For Yours is the kingdom, and the power, and the glory forever" (Rev. 3:10). I believe that God is calling this context to bring certainty of a Pentecost and revival seeing the potential to press forward beyond the perils of life and experience the empowerment of the Gift and Giver the Holy Spirit for today in the twenty first century.

**APPENDIX A**  
**PRE-TEST QUESTIONNAIRE**



### PRE-TEST QUESTIONNAIRE

The Holy Hook Up: Teachings of the Baptism of the Holy Spirit  
Equipping Leaders to lead others: A Leadership Paradigm for the Twenty-First Century

By Brother Johnnie P. Henderson

Questions	Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree
1. I have a personal connection with the "Holy."					
2. I know specifically what the "Holy" is calling me to do.					
3. I have a passion to do what the "Holy" is calling me to do.					
4. My values are shaped around my calling.					
5. I have a good understanding of what leadership means.					
6. I am aware of who helped shape my views of leadership.					
7. I can name five (5) Biblical models of leadership.					
8. I can name five (5) secular models of leadership.					
9. It is important to have someone help the leader achieve his or her goal?					
10. It is important for leaders to listen to the voice of the Holy Spirit.					

**APPENDIX B**  
**PRE-TEST DATA ANALYSIS**

### Pre-Test Data Analysis

Q#	Question	Agree	Strongly Agree
1.	I have a personal connection with the Holy?	20%	80%
2.	I know specially what the Holy is calling me to do?	20%	80%
3.	I have a passion to do what the Holy is calling me to do?	10%	90%
4.	My values are shaped around my calling?	40%	60%
5.	I have a good understanding of what leadership means?	20%	80%
6.	I am aware of who helped shape my views of leadership?	0%	100%
7.	I can name 5 Biblical models of leadership?	20%	80%
8.	I can name 5 secular models of leadership?	20%	80%
9.	It is important to have someone help the leader achieve his or her goal?	10%	90%
10.	It is important for leaders to listen to the voice of the Holy Spirit?	0%	100%

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